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THE
ARMINIAN SKELETON;

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OR THE

ARMINIAN DISSECTED

AND

ANATOMIZED.

BY WILLIAM HUNTINGTON, S. S.

Minister of the Gospel—England.

Charleston, Ill.

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THE EPISTLE DEDICATORY.

TO THE CONGREGATIONAL CHURCHES OF CHRIST, AMONG WHOM
I LABOR AT PROVIDENCE CHAPEL—AT MONKWELL STREET
CHAPEL—AND AT RICHMOND IN SURRY; PEACE BE MULTIPLIED.

Dear Brethren and Sisters in Faith:

LEARNING or eloquence you know I have none, but such as I have, give I you. I here present you with the Arminian Skeleton, together with an account of the anatomizing of Arminius, which I hope God will own and bless to you. I am quite aware of all the envenomed artillery which Malice is likely to discharge from her quiver; I sat down, and counted the cost before I began to build; and found, upon a proper computation, that it amounts to no more than this, "That which is highly esteemed amongst men is abomination in the sight of God." "God is on my side, I will not fear. What can man do unto me?"

I have written what I believe in my conscience to be the truth; and the lip of truth shall be established in the earth, though ten thousand set themselves against it. And a lying tongue is but for a moment, though all the world support it. I have endeavored, in some things, to imitate young Elihu with Job; that is, not to accept any man's person, nor give flattering titles to man, lest my Maker should take me away. *

I know some of you, who are simple souls, but rather near-sighted, would like it better if there were more smooth things, a softer language, and less fiery zeal in it. To which I answer, though some upright men may be astonished at this, yet the innocent is to stir up himself against the hypocrite. † I ought not to aim at men-pleasing, Christ alone is my Master; it is to him I look for my wages, and by him I must stand or fall. The divinity and the language I got on my knees in answer to prayer, and by the mere dint of hard study; and when you have read it through, I am ready to appeal to your conscience, whether the doctrine and experience be from heaven or of men. If it

* Job xxxii. 21, 22.

† Job xvii. 8.

be of men, the Arminians will love it, though it is sure to come to nought; but if it be of God, they will hate it though it cannot be overthrown.

This I am sure of, the doctrines which I have written are not after man; for I learned them not of man, neither was I taught them, but by the revelation of Jesus Christ. For I had been some months in the glorious liberty of the gospel before I went to hear the gospel at all; and from this consideration I am warmly attached to the blessed tuition of that great prophet of the church, Christ Jesus my Lord; and do most heartily acquiesce with pious Job, in his confession and question, Behold, God exalteth his power; who teacheth like him? *

Some may say, it is presumptuous in such a babe as I, to take so capital an error by the collar. To which I answer, God sometimes; out of the mouth of babes and sucklings, ordains strength to perfect praise, that he may still the mouth of the avenger. † But perhaps my reader is one of that stamp, that has an hope of all the world being saved, whether they hold the truth or a lie. If thy faith is thus founded, its basis is nothing but falsehood, and God will sweep away the refuges of lies, and the waters shall overflow such hiding-places. ‡ Take heed therefore lest thou shouldest be drowned in destruction and perdition. Such a false hope, and such a gospel, is all thine own—it never came from God. If thy soul had suffered under the severity of the law, as some have, and thy deliverance from guilt and wrath had come to thy heart, by faith in Christ's atonement, the same Spirit that wrought faith in thee would have led thee into the truth of God's election, that God might have all the glory, and boasting be excluded. If this be thy blessed experience, thou wilt be valiant for the truth; and, as a good soldier of Christ, fight the good fight of faith, and contend for that faith which was once delivered to the saints. But if thy religion be taken upon trust only, and it is a matter of indifference with thee what thou art established in, truth or error, thy religion has no root at all in Christ; thou wouldest sell all for less than thirty pieces of silver; yea, for one morsel of bread thou wouldest transgress; for thy faith stands in the wisdom of men, not in the power of God—and therefore thy faith cannot be genuine, nor its basis firm.

* Job xxxvi. 22.

† Ks. viii. 2. Matt. xxi. 16.

‡ Isa. xxviii 17.

Every essential truth that we part with is an infinite loss; and we daily see an awful departure from the doctrines of the gospel. Errors gain ground; and champions for the Truth are but few in number when compared to the other host. If thou art a child of God by faith, see to the ground-work of it. Hast thou the faith of God's elect! let election be its basis. Hast thou a justifying faith! let imputed righteousness be its basis. Hast thou a victorious faith! thy victory lies in a Savior's arm. Hast thou a purifying faith! then faith fetches its purifying efficacy from a Savior's blood. Give up none of these truths; for, if we think truth is not worth contending for, we may expect the Spirit to clap his wings and take his flight from us. You read of a bird of the air carrying a voice, and of that which hath wings declaring a matter; and woe to our souls when God departs from us. But if thou canst not digest the doctrines herein contained, thou must wait till the day of doom, when the gospel net will be drawn to the end of time;—its last shore, and then thou shalt see Adam's offspring assembled in a valley called the valley of decision; perhaps so called, because the Lord will decide the long controversy between the children of the flesh, about the doctrines of sovereign grace, and those of fallen nature; put ye in the sickle for the harvest is rip; get ye down for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. * I know a controversial writer is always deemed to be his own spirit; however, God hath a controversy with all nations; † and his ministers shall teach his people the difference between the holy and the profane: and in controversy they shall stand in judgment. ‡ God's decrees shall not always be called horrible, nor an everlasting righteousness be called imputed nonsense. Vindictive justice shall avenge the quarrel of sovereign mercy, so soon as old Time shall bring "the day of the Lord's vengeance on, and the year of recompences for the controversy of Zion." § What thou hast to say against the truths herein contained, will cause but little trouble to me; God's approbation, and the testimony of a good conscience, are sufficient to support any faithful servant of the Lord under the scourge of tongues.

* Joel iii. 13, 14.
Ezek. xliv. 23, 24.

† Jer. xxv. 31.
‡ Isa. xxxiv. 8.

In all probability my reader will find some tautology in my book, which is easily accounted for; because when I have been indulged with a great flow of matter, I have been obliged so often to stop the spring, in order to study a discourse; and preaching six, seven or eight times a week; and my places lying wide apart, have been an impediment in my way. For, when I came to sit down again, I had forgotten what I had gone through; and it was some time before I could get my cruse to spring. I have had many visitors also, to hinder me; and many letters to write; together with a deal of sickness in my family, which has sometimes obliged me to sit up all night to write. I believe this work will be very offensive to the Devil, because I have often been violently tempted since I have been at it; but those that honor God, God will honor. I also think it will be a comfort to some, because at times I have been much comforted. And I hope it will not be altogether without power; because I got most of it on my knees, in answer to prayer; and we all know that God never "gives a stone for bread—nor a serpent for a fish."

I have more works on the wheels, and as soon as possible will mould them together, and work them off; and they shall inform the world what God has done for my soul. All the errors that thou findest in this book I acknowledge to be my own: what is truth I hope never to give up. If thou get either edification or comfort, thou art indebted to Grace for it, and when it is well with thee, remember Joseph. Do not condemn it until thou hast read it through; and then, if thou canst prove the Devil to have influenced the author of it, I wish thou and all the Christian world would take up their pens against it: but if it be of God, none can overthrow it. If thou thinkest I have darkened counsel by words without knowledge, may God incline thine heart to sit down and write a treatise better and brighter: I will readily become a subscriber, and use every effort in my power to circulate the work. For why should truth fall in the streets, before the doctrines of Devils, while her advocates, like Manoah and his wife, are only lookers on!

To expect salvation from truth only for ourselves, without any regard to the rising generation, is to be like Ephraim—empty vines, and to bring forth fruit only to ourselves. But if God gives us enlargement of heart, as he did to Solomon, compared to the sand on the sea-shore;* we shall take all the elect

* 1 Kings iv. 29.

into our hearts, down to the end of time—the uttermost shore of this confused and sin-disordered world: therefore we ought to contend for God's truth, and leave our testimonies on record, that others who come after us may tread in our steps; and not leave volumes of free-agency, human merit, and a pack of nonsense, behind us. We may be sure they will bring enough of this trash in their hearts when they come into this world; therefore we need not to add to their abundance. I doubt not but many of the rising generation, when they come to be called by Grace, and read some of their fathers treatise about free-agency, and sinless perfection, will cry out as the Gentiles did in the days of old, "Surely our fathers have inherited lies." *

It is doubtless our duty to pray for the increase of Christ's kingdom, and for more light and knowledge of the truth; to labor day and night in God's vineyard, and to be charitable to the necessitous to the uttermost of our power; but never to strive against God's decrees in order to please rebels, or make the Bible comport with the pride of wretched and depraved nature: the man that doth this, is allied to Satan, and engaged in the war of Devils. "Let not him that girdeth on his harness, boast himself as he that putteth it off." † I know some of you among whom I labor are much tinctured with that abominable doctrine called Free-agency; and your life and walk proclaim it as loud as your tongues; for it is visible that the world loves her own, and that you love it: being crafty, I have caught some of you who are of this stamp with guile. To talk of free agency and good works, while the feet run to evil, is nothing but sounding the trumpet of an hypocrite. I am sure you never learnt this satanic trick from my mouth, nor from my life.

I think it my duty as long as I am in this tabernacle, to stir up your pure minds by way of remembrance, lest ye be led away with the errors of the wicked; and so fall from your own steadfastness.

If God of his infinite mercy keep you from Arminianism, Arianism, Antinomianism, I shall think you are Christians indeed. I rank the errors of Arminianism at the front; because the others are not so well masked: while the Arminian is robbing you of the doctrines of sovereign grace, he puts the fable of sinless perfection into your hand, as a rattle to amuse you; while he robs and plunders your conscience; and while he is,

* Jer. xvi. 20.

† 1 Kings xx. 11.

teaching you to resist the sovereign will of God, he endeavors to charm your ears with free-agency. But the Arian is more open; he proclaims to every one that goes by, that he is a fool. However, they are all three agreed against Christ; the Arminian cries down his merit; the Arian cries down his divinity; and the Antinomian cries down the revelation of him to the heart. May God turn their hearts to the truth; and keep your souls from turning to their errors!

Fret not yourselves about my creating myself enemies; it is better to be hated by all the world for the truth's sake, than to lie one week under the dreadful apprehensions of God's wrath, and the severe lashes of a guilty conscience. When God gives peace, who can create trouble? A man's spirit will sustain any outward affliction; but a wounded spirit none can bear.

I must beg leave to inform my reader, that I have thought proper to make an alteration in this second edition of this work. The letters which lately were sent out in conjunction with it, relative to ministerial abilities, I thought proper to sever from it, as they had but little connection with it. But I will correct them and send them out by themselves, if there should be a call for them, as I think they are more proper to bind up with the Epistles of Faith, than with this work. Having got rid of the Epistles, I have in their room brought in a few more witnesses against universal charity, or natural affections, influenced by a spirit of rebellion against the God of sovereign love.

The sovereignty of divine grace, displayed in the revelation of Christ to my soul, was the first saving truth that ever God made known to me: and as I could not find one person in a thousand that had ever seen or felt the same power, it confirmed me the more, that what God had done for me was a sovereign act. I have since been more confirmed in it, because it was revealed to me who never expected it, and is withheld from thousands who are working hard to get it. These things led me to see, that "the race is not to the swift, nor the battle to the strong;" but that both the prize and the victory is of God who sheweth mercy. This, and the other connected doctrines, being revealed by God himself to my soul, I think I am in duty bound to enforce and defend, with such abilities as God has, or shall think proper to furnish me with.

By my own Master I expect to stand or fall; and if this my testimony in behalf of his sovereignty be a false one, he has

wisdom enough to overthrow it, and power sufficient to punish me for it. But I know 'tis the testimony that he revealed to me; the testimony impressed on my conscience; the testimony of his own word and Spirit; the testimony that himself bore; the testimony that he never did, nor never will disdain to own.

Arminianism at present sadly obscures the truth of God: Popery and that system will one day unite under one displayed banner, and out of each host the elect of God will one day be called; and a light sufficient will be given them, to discover the enemies of their liberties, to which, by a covenant of sovereign grace, they were predestinated. These things considered, have led me to exclude the former letters, and to bring in a few more witnesses against universal charity, in order to push the sentence a little more home into the compassionate bowels of rebellious nature.

If my reader be inquisitive to know what I mean by the terms universal charity! be it known to him, that I do not mean that love and liberality that is required by the second table of the moral law; far from it. For I know, that in this sense a man is to love his neighbor as himself; and if he be able, he is to shew it by a generous relief of him in his necessities. According to my ability, I have no objection to be weighed in an extra balance, with any accuser that I have got in the world, with respect to this commodity.

Nor do I mean that affection which every converted soul should shew to his neighbor, in reproving him, exhorting him, praying for him, or "holding forth the word of life to him," which (if blessed by God to his conversion) is that "charity which covereth a multitude of sins." In this respect, I could spend and be spent for my neighbor: and have labored as hard, and suffered as much in behalf of their souls, as those who have pretended to exceed the bowels of God himself in the behalf of sinners. But the universal charity aimed at in this work, is that pretended love of erroneous professors, who are contending for the salvation of the world; and disputing against the sovereignty of God, and against his word in the behalf of them. Surely, if this spirit came from God, it would never cavil against his sovereign will.

The Savior rebuked this in Peter, as coming from the devil, "Get thee behind me, Satan: thou art an offence unto me: for

thou savorest not the things that be of God, but those that be of men." * Thus the Savior shews, that every spirit which takes the part of flesh and blood, and rebels against the will of God, is from the devil himself.

Men of this temper seem to measure God by themselves; because they pretend to shew so much love to apostate rebels, and those that bear the condemned image of Adam; they think that God's everlasting love must run in this their pretended channel; "they think that God is altogether such an one as themselves; for which wretched comparison God says he will reprove them." * From this pretended affection, influenced by a spirit of rebellion against God comes all the universal doctrines that we hear of in our days. God's love, which in every age has appeared discriminating, is fixed upon all the human race, they tell us; when the Savior declares it to be sovereign; Many be called, but few chosen. † Some declare, that God chose all alike (if such a choice can be,) but the Savior says, that he chose his people "out of the world." ‡

They tell us, that Christ redeemed all men; when the scriptures declare that God redeemed his elect from among men. || If God redeemed some from among others, then those that the elect were redeemed from, were not redeemed. "When God gave Egypt for Israel's ransom, he gave no ransom for Egypt. If the wicked are a ransom for the righteous, and transgressors for the upright," § then those wicked transgressors had no ransom paid for them, however the doctrine of universal redemption is earnestly insisted on;—but I defy the world ever to get one text of scripture to prove it. Christ says, "I lay down my life for the sheep." ¶ But all are not sheep. They that are the chosen flock of God are redeemed; "I lay down my life for the sheep." All that the Savior died for were "ordained to life;" and those that are thus chosen and redeemed, must be brought to receive the "grace of faith: for as many as were ordained to eternal life believed."** But some are not chosen; these are not sheep, therefore the "gift of faith" is withheld from them; "But ye believe not because ye are not of my sheep, as I said unto you." †† Christ, in the 12th verse, had

* Psal. i. 21.

† John xv. 19.

|| Prov. xxi. 18.

** Acts xiii. 48.

† Matt. xx. 16.

§ Rev. xiv. 4.

¶ John x. 15.

†† John x. 26.

called them hirelings, and in the next place he told them that "they were not of his sheep;" and that was the reason why the gift of faith was withheld from them. "When the Jews heard this, then they took up stones to stone him." *

An universal redemption cannot be proved from the Bible, I am sure it cannot be taken nor supported from any observations that can be made on the conduct of the world; for the generality of mankind give us no proof by their conduct, of their being washed in a redeemer's blood, or of their being "redeemed from a vain conversation." †

Thus these universal bowels of corrupt nature that sound so universally in their compassions towards the inhabitants of earth and hell, are set up as a standard for God to work by, and have brought forth the doctrines of universal grace and universal redemption, which I believe to be nothing but universal lies. Hence I conclude, that those persons who pretend to have so much love for poor sinners as to make the grace of God, and the redemption of the Savior, come over to their standard, is a pretended charity, which comes not from God, but from themselves; because it favors falsehood more than truth: and while it is sounding out universal grace, it bears a false witness; it contradicts the scriptures; and it rebels against the sovereignty of God, is perverting his word to please men. Surely "there is no wisdom, nor understanding, nor counsel against the Lord." †

I doubt that some have been so strenuous for universal redemption, that they have neglected particular redemption. Every man that is saved must experience redemption for himself; it must be known by every particular sheep of the Savior's fold. Universal redemption will afford but little comfort to one in rebellion against God, condemned by his own conscience and who never was purged from his guilt, nor redeemed from his vain conversation. Thus redemption becomes particular to every chosen vessel: nor can it ever be proved to be universal, until we have got the universal testimony of every man in the world having received it; which I see no likelihood of at present. Reader, fare thee well. Peace and truth be with thee; while I remain thine to serve, with such as I have.

WILLIAM HUNTINGTON.

* John x. 31.

† 1 Peter i. 13.

† Prov. xxi. 30.



UNIVERSAL CHARITY

PURSUED AND TAKEN.

Try the spirits whether they are of God.

1 John iv. 1.

PRAY from what fountain does this Universal Charity flow, which seems to exceed even the Bowels of the Almighty? God himself has declared his Love to be discriminating.—Jacob have I loved, but Esau have I hated. Mal. i. 2. Rom. ix. 13. But is the Eternal Love of the Godhead fixed on all the human race? I answer, No—an Erroneous Church, or a mystical Harlot, is one of the deep pits which the abhorred of the Lord are to fall into. Prov. xxii. 14. Now as the Scriptures declare some to be hated and others abhorred of the Lord, it cannot be the Love of God shed abroad in the heart by the Holy Ghost, that appears so tender of rebels, and so furious against the decrees, and against the obedient and loyal subjects of the King of Kings.

As God does not appear to be the fountain of this love, it must come from a corrupting spring. I believe the devil, operating on the natural passions of men, has deceived many—he can shew a shining robe, as well as a cloven foot. Some, whose convictions are real, and deep, he will engage with dreadful assaults, and follow hard with fiery darts. He can also turn himself into an angel of light, and act on the other side of the question. In this dress he operates on the fleshy passions of many, and fills them with pity for all who bear his image, but arms them with malice against God, and against those who shine the brightest in Christ Jesus. This unscriptural love appeared in Jezebel the queen—She fed four hundred prophets

of Satan at her own table—but would not suffer a prophet of God to live upon earth. When the judgments of God fell on her favorites for witchcraft, her tender passions flowed so rapid for those miserable wretches, that she would expose her soul to all the vengeance of Heaven, in avenging their blood.—The Gods do so to me, and more also, if the life of Elijah, 1 Kings xix. 4. be not as one of them by to-morrow about this time. 1 Kings xix. 2.

However, she was mistaken; she could not make the life of Elijah like one of them, because he was a chosen vessel;—nor could his own prayer, put up in a pet, alter God's irrevocable decree. 1 Kings xix. 4. Nay though he requested to die, confessing that he was no better by nature than his fathers; yet his prayer was not answered, because he asked amiss. He neither dies according to Jezebel's threatening, nor in answer to his own prayer, but goes to heaven a new way, according to God's fore-appointment. As these bowels of charity sounded so much in Jezebel for the basest of mortals, we have great reason to believe that they were stirred in her tender bosom by that spirit with whom she was so familiar. It appears to me, both her title and her possessions, together with all her religion, came from Satan; and by the portrait the Holy Ghost has drawn of her, she was the mistress of witchcraft, the nurse of wizards, a murderer of saints, an enemy to Christ, a banquet for dogs, and a portion for devils.

This universal Charity, tinged with rebellion against God, has often, under the temptations of Satan, wonderfully appeared in many eminent saints of God. Various are the suggestions of Satan to such as the fear the Lord, and generally suited to the person's state of mind and disposition; but all operations that beget hard thoughts of Christ, rebellion against him, or lessen in the least our esteem of him, are to come from the Devil and ourselves:—

There is no wisdom, nor understanding, nor counsel against the Lord in his word. [Prov. xxi. 30.] When this snare has been laid in the council of Satan, in order to get God's servants to harden their faces against him, God has generally, in a reproving way, broke it, and delivered his poor saints out of it. But it appears one of Satan's strong holds to many, and I fear that many live and die in it.—that soul shall never be said to be circumcised to love God with all his heart, whose tenderness is discovered in behalf of the wicked, and hardened against God and his elect.

Samuel himself, a man begged of God by his pious mother, and devoted to him from the cradle; a prophet, whose word never fell to the ground, and one of the brightest characters in the whole Bible, seems for a while entangled in this net of Satan. Samuel found that Saul, who became a proverb for appearing among the Prophets—whom he had appointed, at the command of God, with oil out of a phial, to shew the brittleness of his kingdom, and his slippery foothold; 1 Sam. x. 1. to whom God gave another heart 1. Sam. x. 9. for government and war—but not a new heart as a saint receives; Ezek. xxx. 36. and knowing he was turned into another man 1 Sam. x. 6., but not a new creature in Christ, 2 Cor. v. 17., the thoughts of God's rejecting Saul from being king so moved the bowels of natural compassion in Samuel, that he sits up all night weeping for Saul, 1 Sam. xv. 11., till the reproofs of Heaven stop the torrent of his tears. Samuel, when wilt thou cease weeping for Saul? seeing I have rejected him from being king. 1 Sam. xvi. 1. I gave him at first in mine anger, and shall take him away in my wrath. Hos. xiii. 11. If these affections for Saul had flowed from a divine influence, surely God would not have rebuked them.

David himself seems at one time to be entangled in this snare, and discovers it in a strange petition. He orders Israel to be numbered, and God commanded that each

soul who was numbered should pay half a shekel for his head, as an offering to God, who had raised them from one as good as dead, *Exod. xxx. 13.*, to be as the stars of Heaven for multitude, and as the sand by the sea shore, -innumerable *Heb. xi. 12.* This appears to be done as an offering to acknowledge the faithfulness of God to his promises, in multiplying Abraham's offspring; seventy thousand appear idolators—or, in other words, they loved their money more than their God—they pass the Pole, but could not afford their half shekel; Justice draws her sword, and cuts off the seventy thousand at one stroke, *2 Sam. xxiv. 15, 16.* At the sight of this, universal charity is stirred up in the heart of David—dictates a desperate petition, and asks an irreverent question: Let thy sword be on me, and on my father's house, but as for these sheep, what had they done? *2 Sam. xxiv. 17.* However, when David got a little more into his right mind, he seems to drop his affections for idolatry, and let them centre on their proper object.—Do not I hate them that hate thee? I hate them with perfect hatred; I count them mine enemies: Search me O Lord, and try me; and see if there be any wicked way in me, and lead me in the way everlasting. Paul himself, our great and blessed apostle, seems to be caught in this web: but he soon finds the snare broken, and he is delivered. I could say he, wish myself accursed from Christ for my brethren's sake, who are Israelites according to the flesh.—And this was fleshly affection with a witness, blown up to an amazing height; even to wish himself accursed from Christ for their sake. *Rom. ix. 3.*—Howbeit, God sent him a few stripes, bonds, and imprisonment from his fleshly brethern, in order to wean him, and then he appears with a becoming zeal for his God. If any man love not our Lord Jesus Christ, let him be accursed till Christ come, *1 Cor. xvi. 22.*

It appears to me, that Moses was for a time taken in

this snare, while encamped in the wilderness. Israel had made a calf, danced round it; and they must all be pardoned to a man, in answer to a petition put up by Universal Charity. And Moses returned unto the Lord, and said Oh, these people have sinned a great sin, and have made themselves gods of gold. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written, *Exod. xxxii. 31, 32*. But the success of this prayer shews that the Holy Ghost did not dictate it--this evidently appears by the answer: And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold mine angel shall go before thee: Nevertheless in the day when I visit, I will visit their sins upon them. And the Lord plagued the people, because they made the calf, *Exod. xxxii. 34, 35*. I believe that petition in the Common Prayer Book came from the same quarter, "That it may please thee to have mercy upon all men." Christ prayed not for the world, but for them that his Father had given him, out of it. I believe the earth was never without the sin unto death upon it, and the Spirit of God never gave us leave to pray for that.

David seems to be caught in this web again at the time the withered arm (of free will) was by Uzza stretched out to the assistance of Omnipotence. God, in the fire of jealousy, for his own glory, struck him dead for his pains. If he is cursed of God, who makes flesh his own arm, what can he be but doubly cursed who puts forth an arm of flesh to prop up the Ark of God's strength? "God smote him for his error, because he had kindled his anger." 2 Sam. vi. 7. Universal Charity steps into the heart of David, and takes up the cause of Uzza--"And David was displeased, because God had made a breach upon Uzza," and refused to take the ark home to him. 2 Sam. vi. 8, 9,

10. We have too many in our days, who are making fleshly confidence both on their basis and their bulwark; however, the fire of God's anger will make a breach in them even if they set up a thousand.

The ark was by David refused, and consequently his God also, while this universal charity for Uzza kept the throne of his heart. David, it seems, carried the ark aside into the house of Obed Edom the Gittite, and there it must rest three months, because it would not allow of co-partnership. However, God's blessing attended his own ark, though not the fleshly arm of Uzza—And God blessed Obed Edom for the ark's sake, and all his household.—These tidings coming to David, provoked him to jealousy, and a little spiritual jealousy cures the breach which Universal Charity had made between his Lord and him, and brings him to own, they had not sought God after the due order.

I am much mistaken if this Universal Charity, was not the door by which the whole troop of hypocrites crept into the primitive church. Thou seest, brother Saul, how many thousands there are of Jews who believe—and they are all zealous of the law. Thou must shave thy head, and say, four men with thee have a vow on them (thou must say so,) then purify thyself with them—This is establishing what Christ came to abolish. And be thou at charges with them—This is reconciling the world and the elect together. But their council for peace God turned into a war—and Paul paid dear enough for it; and so will all those who go on with it. Acts xxi. God soon cured the apostles of this disease, by shewing them what monsters they had embraced: Some advanced dreadful errors; some divided and scattered; others persecuted and raged; so they were obliged to purge out this old leaven, shut up the door of Universal Charity, discharge a whole shower of artillery from the quiver of God at them, and give a

command to all the elect, not to receive them into their houses, nor bid them God's speed.

God shews us in his word the unalterable doctrines of his covenant delivered by his servants, for our establishment in free grace. He likewise shews us the noble feats of their faith, and their holy walk for our example; and shews us their failings also, and the advantages Satan took of them, for our admonition. And among all the temptations with which they seem to be tried, this to Universal Charity was none of the least;—but God delivered his servants out of them all.

I had an experience of this temptation myself; being at times sorely tempted, for five and twenty years at least; and for near two years before salvation reached my heart I seldom was free a minute. I was tempted to believe that Satan made the world; and this was strengthened by my long seeking, working striving, crying, confessing, and praying, and yet not being rewarded with grace for all this lip service. I was grievously tempted also to pray to Satan, to deal propitious with me in hell, when I came there, because I had long fled from his service. I cried also to God to deliver me from Satan, but I could find no God, therefore I was tempted to believe there was none.

What kept me from praying to Satan was, that of my being tempted perpetually to blaspheme the Almighty.—If there is no God—why am I tempted thus to abuse him? Having been long tempted with such things as those—to drown myself in the Thames, and many more, too base to mention, and being at last chased from all confidence in myself—finding my rationality hang long at a balance, and my life in doubt, I was obliged to throw away my Whole Duty of Man, and my Common Prayer Book also, and betake myself to calling on Christ alone. And though my prayer was with the words of one desperate, yet, in answer to that prayer, Christ delivered me.—My sin, guilt despair,

hardness of heart, envy at God, cavilling at election, fear of death, darkness, ignorance and unbelief, took their flight at once, and Satan with them. Christ, with all his salvation, beauty, grace, and glory, came into my soul in a minute;—for which I hope and trust I shall bless his name for evermore.

At this time I had never heard the Gospel; nor did I for some months after. I now saw my calling was clear and my eternal election sure; and for many months my soul enjoyed it. Satan now could not invade me as an assailant, but he came as a visitor to endeavor to spoil this bright work, by turning me into an Arminian. He first set me to look at the whole troop of Pharisees who attended the Church, and especially the communicants; and to move me the more to pity them, he put my wife among them. Had it stopped here, it had been well; but alas! it was accompanied with malice against God. I conversed with several of them, and found them all blind. And here I looked up in anger, and impiously asked God what was to become of all these? And he as powerfully answered me—Except they are born again, they cannot see the kingdom of God. Having shed some thousands of tears over them, I was tempted to view the profane, the heathens, and the blacks; and then it was suggested to me, What do you think of election now? Here I began to wage war against the Sovereignty of my Maker, and wept for those which I never saw. This is taking part in with the potsherbds, and striving against our Maker, Isaiah, xlv. 9.

After this, the hard state of beasts was represented to me,—how hard they fared, and yet they never were to be saved; many tears of pity I shed over them also. These tender feelings I nursed, and thought I had more mercy than even God himself. Here I felt an heart rising with malice against God, Christ, his sovereign grace, his elect, and all that held election, Long did I carry on this dread-

ful rebellion against God, and yet mourned, and wept over beasts,, creeping things, and insects; but no feeling for a suffering Savior. God left me for a while, to show me my folly: and folly it is, or I am sadly mistaken.

The next step I took in this wonderful progress, was to consider fallen Angels, who I knew were excluded from all hope in God, and that forever. Soon my bowels began to yearn over them; feeling this the very heavens began, I thought, to lower over my head:—my blood ran cold, my hair stood on end, my loins shook, my hope sunk, and the pains of hell got hold on my soul. Here God, brought afresh to my mind the long siege, and many snares Satan had laid in my way, in order to draw me to his infernal regions. And I was now pitying the cursed adversary of God and man, and fighting against my God and Savior, who died to save me from Sin, Satan, Death and Hell. I went so far in this snare, as to determine to cast off all hope in God, and to take my lot with the world, supposing that eternal damnation was to be my doom.

This is the very root of Arminianism, and I know what fruit it bears. However God, in answer to prayer, delivered me, and I went back in my affections to my dear Master, wept over him, loved him as a friend, revered him as a sovereign, and left heathens, brutes, and devils to the disposal of infinite wisdom and sovereign pleasure. Since that, I have thus accounted for Satan's coming in this dress. We have more indwelling sin in us than we have grace, therefore Satan works on that, being his own seed;—and hence it is some are led to pity devils. We have also mere more flesh and blood than grace; hence we are led to pity our own fallen image in rebels. Every man being like the beasts that perish in his nature, and brutish in his knowledge, a very slight temptation will lead him to pity brutes; we having more of sin, flesh and bestiality, than we have of God's Spirit. Natural affections will flow under strong

temptations, more to sinners, beasts, and devils, than they will to God himself.

These temptations have beset many of God's elect; but he always makes a way for their escape;—and they who continue in them cannot say that grace reigns;—and those who die in them, will find none of this universal charity exist in hell—there is no love there. We need not wonder at these temptations besetting the elect, when even Christ himself was tempted to murder, and even to fall down and worship Satan. It is from this root of universal charity that those compassionate words flow, which we so often hear of, being poured out in behalf of Cain, Esau, Judas, Saul, Ahab and Pharoah, declaring Christ died for them. Christ promised to ransom his people from the power of the grave, and to redeem them from death; O death, I will be thy plague! O grave I will be thy destruction! repentance shall be hid from mine eyes, Hosea xiii 14. Now if Christ redeems sinners, he has promised to redeem them from death; it cannot mean temporal death; for it is appointed unto all men once to die. It must be spiritual death that the Savior means: and if all are thus redeemed, how comes it to pass that the scriptures declare so many to be in hell already.

When we hear from a pulpit those bowels of universal charity, sounding in all their tenderness, pity, sympathy and love, for rebels, reprobates, traitors, and apostates, we may soon guess who is the preacher. And if they call themselves apostles, as Peter was, we may answer them as Christ did him: "Get thee behind me Satan." They ought to be an offence to us, because they savor not the things that are of God, but those that are of men, Matt. xvi. 23. All the enemies this universal charity has, appear to be only God's sovereign, electing and everlasting love to his chosen; Christ's particular redemption of his people, and the Holy Ghost's sovereign and discriminating operations

on the favorites of God. All the advocates for free will that I ever conversed with, seemed to be in love with all, but the sovereign acts of grace, and the chosen of God; but these they oppose. And seeing they open their mouths against God, his living temple, and they that dwell in the heavens, we have reason to believe there is not much of God in them; if there was, their hearts would be where their treasure is, Matt. vi. 21.

A woman once told me, that a certain preacher threwed the gates of heaven wide open; I answered, that she ought to be damned if she boasted of power to enter in, and yet staid out; howbeit I fear she is on this side the door to this day. Another told me, after hearing a discourse from me about election, that I barred the gates of heaven, but Mr. Universal Charity opened them to all. I told her, if he did, there were none let in but God's elect; for all that are there are called, chosen, and faithful, Rev. xvii 14.

A free will preacher, some time ago, made a complaint that his congregation was thin, he had preached them almost all away; and under much concern, he said Election was the doctrine of the day; nothing would go down with people but election. I would to God that every professor in the world were able to make their calling and election sure, as God commands; and then I believe they would rejoice (as the Savior says) that their names were written in heaven. But if this salesman has so clogged the market with free will, that all the buyers stand idle, he ought to set forth free grace, and see what that will do. Let him take his market-bell, and cry a sale, as Isaiah did, without money, and without price, Isaiah lv. 1. Why does he set forth the refuse of the wheat, making the ephah small, and shekel great, and falsifying the balances of justice by deceit? I know there is corn to be sold in our Egypt, and God has sent it from heaven for our food, and why should he try to make a famine? He that withholdeth corn, the

people shall curse him: but blessings shall be upon the head of him that selleth it, Prov. xi. 26. God has not sent us a famine of hearing the word of the Lord, Amos viii. 11; and why they should make our fruitful land barren by their wickedness, I know not. God has promised corn to make the young men cheerful, Zach. ix. 17; and I see no cause to make them sad with chaff. They ought to tread out the corn, 1 Cor. ix. 9, and feed the young asses with clean provender, Isaiah xxx. 24.

I will take notice of the effects of free will charity, and leave the root for a while. After God had delivered my soul from that gilded bait called, or rather nick-named Charity, I walked about five months in the happy enjoyment of electing love, till one day I dropt into company with a very strenuous free-willer, who lived at Weston-Green in the Parish of Thames-Ditton, in the county of Surry: he was one who appeared to walk like an angel, and was fourteen years old in his profession. I mentioned God's love to my soul, and innocently told him how I had fought against election; how God had applied it to me, and my comfort in it; not in the least suspecting that he would deal with my conscience as a thief. However, his visage soon changed with envy. He told me I was wrong; and added, I was but young in the ways of God, but he was of long standing. I, fool like, thought length of days must teach wisdom, Job. xii. 12; not considering that old men are not always wise, nor do the aged, at all times, understand judgment, Job. xxxiii. 9. However, he being very zealous, (though not according to knowledge,) took me into a private apartment to expound to me (I may say) the way of confusion; and so indeed I found it to my sorrow.

He brought forth a treatise, wrote by one F-h-r, and he entertained me with it almost the whole afternoon. The book, as far as I can remember, seemed to be as sound as flesh and blood could make it; and I believe was as good a

web as carnal reason is capable of weaving from the quills of human invention. And, in order to set it off, there was, here and there, a text of scripture jumbled in. But that good author seemed to be more earnest for fruit, than a good root. However, we are told not to expect grapes from thorns, figs from thistles, nor good fruit from corrupt trees. I often cried out, O Sir! that is boggy ground, I cannot venture on that! Dont speak against it, says he, you dont understand it: So he labored to put a better face on it; but it was still one of the lean kind. He labored with more fervency to bring my soul from Christ; than ever I did to bring a soul to him—I speak this to my shame. Finding my head like a gentleman's garret, filled with this lumber, I fled out of the house, both wounded and naked. I went that night to hear the word preached; but there was nothing for me: free-will and free-grace were striving perpetually in my mind for a month or more, I had nothing in me but this pro and con. The thoughts of falling from the blessed state in which I had long been, and being damned after all; knowing what a dreadful place hell was, by the dreadful pains which I had felt of it; and knowing what a powerful adversary Satan is; alas! said I, if final apostacy from a state of grace be true, and I only stand in my own strength, fall I must; and then there is no more sacrifice for sin, but a fearful looking for of judgment, Heb. x. 27.

These things filled my soul with slavish fear, threw me into bondage again, set me to striving in my own strength and my heart to fretting against the Lord, Prov. xix. 3. My evil tempters often hurried me into sin, which stopped the mouth of prayer and praise; nor could I read, meditate, or stay my thoughts on any thing. Thus was my mind entangled in the Arminian labyrinth, till the billows of horror rolled over my soul, and I sunk in deep waters, where there was no standing, so that the floods of despair overflowed me. This is the cause why I am so severe

against that doctrine; but none but a burnt child dreads that fire.

Being one day busy in hoing a sandwalk at Ewell in Surry, (mourning under my present distress of mind, and the perilous state I appeared to be in) and reasoning that it was God's grace alone which begun, and would surely carry on this work: the answer in my mind was, No; I had improved the day of grace myself, and falling away was a truth, for I was already fallen. This cut me so deep, that I cursed the day I ever saw that wretch. Oh, said I, if Christ will but shew me the whole work was of him, and give me security for the future, I would never grudge to serve him day or night. I would not care how hard I worked or how much I suffered, if an eternal portion of his love and presence was but secured to my soul.

In answer to these words a voice from heaven sounded in my heart with these words: "Don't you know that the scripture says, No man can come to me, except the Father draw him?" I answered in anger, with a loud voice, "I know it says so!" The answer came again and said, "If you can find a passage in scripture, where it is said, a man has a power to come, then you may prove the Bible lies." This taught me, that God holds his power to command, though man has lost his power to obey. And as there are many who boast of will and power, God has an undeniable right to set them this impossible task, namely, to put away their evil, make themselves a new heart, learn to do well, make themselves clean, &c.; and, as a just God, damn them for not performing that task, which they boast of having power to do. And as for the elect, I saw they were brought under the terrors of the law, and there set to work in their own strength, to convince them of their inability to create in themselves a new heart and a new spirit; and by spending their strength with nitre, and much soap, Jer. ii 22; and finding it nothing but washing the Ethio-

pian white, Jer. xiii. 23; and that their iniquities are still marked before God, Jer. ii. 22; they fly for refuge to sovereign mercy in Christ, having spent all their living, and getting only worse, instead of better; then Christ gives them a new heart, a new spirit, makes them clean, causes them to walk in his statutes, and promises that they never shall depart from him, Ezek. xxxvi. 27.

This I found was the privilege of a son, the other is the task of a servant: And the son is to abide in the house forever, John viii. 35, but the servant is not to be cast out of doors, Gal. iv. 30. And although a gift of speech to preach, or pray, or a legal awakening, may be given to a servant in this life, yet they are all to be taken away again from him but not from the son; he is to lose nothing of his inheritance for ever, xlv. 16, 17. These things made the scale of Arminianism move up, and soon I saw it kick the beam; for poor sinners in that scale are lighter than vanity. But eternal election, and final perseverance, came down full weight, and I soon felt myself in that scale. This brought me out of the free-will fog, and truth shined in my heart like a comet; and he that cannot reconcile these things, has not lost his vail—and he that perverts them with open eyes, is worse than a devil; for he is a rebel against God, and he deceives the souls of others.

From that moment I waged war against free-will; and if God spares my life a hundred years longer, I hope he will employ me in this battle, and let me die in this fight; and I am fully persuaded I shall never doubt of its being the battle of the Lord. Soon after, this champion (whose name is Hackston) attacked me again, and brought many passages to me, which I had not considered: Yet God gave me understanding in them while he was bringing them forth, and enabled me to wrench the sword out of his hand, turn its edge against him, cut his ears, and made his countenance fall. And I lived to see his fancied joy wither,

for I fear he was but a son of man, Joel i: 12; because he seemed to drop into the world again, and under every sermon he generally slept till it was over. Alas! if the grace of God does not hold us up in our profession, I am sure free-will must give way.

We had a parson in the church, who was seldom sober a day in the week; but I never heard him say any thing against this minister: but if he went to hear an honest, sound Calvinist, he generally wrangled against him, to those in company, all the way home; so it appeared not to be sin which he hated, but the truth of God. I have often been enabled to stop the mouth of these pretenders to good works in point of merit, by setting my works against theirs, and appealing to their own consciences for a testimony, as they lived close by me—I told them they promised to go, but went not. I said I would not go, but God made me go: I worked hard, yet felt myself unprofitable. They did nothing but cavil, and yet boasted of merit. And I have sometimes told them, that my works would weigh down the works of fifty such trunk-makers; though we dare not boast before God, yet we are not to debase ourselves before hypocrites. The righteous falling down before the wicked, is as a troubled fountain, and corrupt spring, Prov. xxv. 26.

When they have been contending with me for final apostasy from grace (as they call it,) I have told them, if they believed that they could finally fall, and be damned, they might fall. Their faith was not the gift of God—nor the faith of God's elect—according to their faith, (or rather their fancy) be it unto them. I believed I never should finally fall, and according to my faith it would be unto me, Matt. ix. 29. God is not bound to keep them on in his strength, who reject his Omnipotent Arm—I found I could not drag them out of their pit, and why should they want to pull down from our rock? They have been forced of-

ten to confess to me they were in bondage: and I don't wonder at it; for if truth will not make them free, there is no ground to expect that lies will.

These are some of the fruits and effects which my poor soul has felt of universal charity, which robbed me of that which was sweeter to my soul than life itself; I mean the peace of God ruling in my conscience. I own the man was liberal enough of such as he had, he gave it me freely; but if a gentleman makes me a present of a draught of mercury, though it is a free gift, yet if it kills me I don't see much charity in it. Christian reader, beware, lest thou get to dealing or rather exchanging, with them as I did. It is called charity, but it is only exchanging—they will take away your peace, and give you naught but confusion; and that man that takes away truth, and gives me nothing but a fable, has but little right to a tribute of praise from me.

How the name of universal came to be given to these fleshly, brutal passions, tinctured with such malice against God's sovereignty, and all who in humility bow to it, I know not. Pray who gave you that name? Who were your Godfathers and Godmothers, and what did they promise to do for you? Did they promise you should live in charity with all men?—Yes. So indeed you do, with all men in the flesh. But how came you to lift up your hands against the Lord's annointed? I mean the Prophets, Apostles, Holy Fathers, old honest Calvin, Hervey, Toplady, Whitefield, and all such who are dead and yet have a voice in the Church, and a blessed memory also.

If thy name is Universal, how comest thou to call the sovereign Monarch of heaven and earth a Tyrant God? And how comest thou to call the King of Zion to an account about this particular fold? Dost thou want to alter his Register Book, and bring in endless genealogies of thy own, and blot out the names of his sheep, and interline it

with the names of goats? Thou hast put Judas, Ahab, Cain, Esau, and perhaps Simon Magus, among the redeemed. By what authority dost thou these things, and who gave thee this authority? Thou despisest the unconditional promise of faith; and what hast thou to do to declare God's unalterable statutes, or with thy wavering tongue and unstable heart to declare his unconditional covenant, or take it into thy mouth? seeing thou hatest all the instructions the whole cloud of witnesses have given thee, and castest all God's words spoken by them behind their back. When thou sawest a thief (who robbed God of his unrivalled prerogative) then thou consentedst with him, and hast been a partaker with the spiritual adulterers of Rome.

Thou givest thy tongue to evil, and teachest many to rebel against God; thy tongue frameth deceit, and thou hast canonized hypocrites; and hast declared Christ died for some now in purgatory. Thou sittest and speakest against thy brother in the flesh, and hast slandered Zion's blessed Son. These things hast thou done, and because God hath long kept silence, thou thinkest he is altogether such an one as thyself; but he shall reprove thee, and set thy wickedness in order before thine eyes, and tear thee in pieces, and it is not free-will, nor universal charity, that shall be able to deliver thee. Because judgment on thy evil work has not been speedily executed, thy heart is fully set in thee to do evil, Eccl. viii. 11. And thou thinkest the effect of every vision to be prolonged, Ezek. xii. 22, 23. Yet know thou, that damnation slumbers not, 2 Pet. ii. 3. And if thou couldst live an hundred years twice told, an untimely birth is better than a false conception, Ezek. vi. 3.

Oh, thou full of subtilty, in wrestling the word of God, and abridging and altering the testimony of the dead in faith, and spoiling their good report; thou full of all mis-

chief, in sowing discord among brethren, thou child of the devil by birth, and practice, thou enemy of all imputed righteousness, when wilt thou cease to pervert the right ways of the Lord? Acts xiii. 10, 11. There is a mist already fallen on thee, and thou art stumbling on the dark mountains, Jer. xiii. 16. And let me tell thee, judicial blindness, insensibility, and the scorner's chair, is an earnest of utter darkness, and the heaviest judgments God inflicts in time. And though the troops which possess thee, give thee the name of Legion, yet that name is no refuge. They are most in number, called children of the desolate, and as to the name of Legion, it is given even to devils, Mark v. 9. Therefore put that lie out of thy hand, for it shall never deliver thy soul, Isaiah xlv. 20.

I see thou art still silent. I asked the name of thy godfathers and godmothers, but thou gavest me no answer: I can answer for thee. Thy godfather is the god of this world, and thy commanding father too; and thy godmothers are Jezebel the ancient, and Jezebel the modern; and thou canst not deny it. Wot ye not, that such a man as I can certainly divine? Gen. xlix. 15. Why art thou wroth, and why is thy countenance fallen? If thou canst not stand the scrutiny of the righteous, thou shalt never stand the judgment of God. Go thy way for the present, and when I have a more convenient season, I will send for thee.

The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is not only one of the most important but also one of the most difficult in the history of science. The author then proceeds to a detailed examination of the various theories which have been proposed to explain the origin of life. These theories are divided into two main classes: the spontaneous generation theory and the biogenesis theory. The spontaneous generation theory, which is the older of the two, holds that life can arise from non-living matter. The biogenesis theory, on the other hand, holds that life can only arise from pre-existing life. The author then discusses the evidence in support of each theory and finally concludes that the biogenesis theory is the more probable of the two.

UNIVERSAL CHARITY

EXAMINED.

Try the spirits whether they are of God.—1 John iv. 1.

“I have set thee for a tower, and a fortress among my people, that thou mayest know and try their ways,” Jer. vi. 27. Master Universal Charity, alias False Affections, I have a commission from the King of Kings to examine and try thee; and I am determined, as I have obtained mercy to be put into this office, to be found faithful, and abide only by the laws of the Celestial Realm. I adjure thee therefore to inform me what thy occupation is, and from whence thou comest. What is thy country, and of what people art thou? Answer,—My father is God, and I teach according to his law; thou shalt love thy neighbor as thyself.—If God were thy Father, thou wouldst own his Sovereignty, and thou wouldst love Jacob—But, instead of that, thou hatest Jacob, and contendest for Esau, over whom the sword bathed in heaven hangs impending,—Isa. xxxiv, 5.

If God were thy father, thou wouldest love them that love him: He that loves him that begets, loves him also that is begotten of him, 1 John v. i. But, instead of this, thou hast caviled against the testimony of all them who spake as they were moved by the Holy Ghost. Yea, thou art at war with all the burning and shining lights in the land of the living. Thou hast taught men in public pulpits to be- ly the dying testimony of that undaunted and immoveable, champion for truth, Mr. Toplady; a man who stood fast

and died in the happy enjoyment of God, and in the fullest assurance of triumphant faith; and one whom thou, by all thy sophistical turnings, windings, and false constructions (which thou hast used against his divinity), cannot deny, but invincible truth was his shield and buckler—Psalm xci. 4.

And though thou hast taught many to accuse him of being bitter and severe, yet the spirit and power of Elijah was upon him. He fought for God—bore his sword not in vain—he fought the field with valour—stood and withstood all error—overcame by faith in the blood of the Lamb—cut his way through all opposition—was more than conqueror through Electing Love—died at war with the flesh—and under the sweetest influence of the King, the Lord of hosts, mighty in battle.

And hast thou taught thy pupils to prate against him with malicious words? Surely if he was living, he would remember thy deeds. And I am informed thou hast taught thy pupils the Pilgrim's Progress of John Bunyan.

Pray what business hast thou to set a Reverend Master of thy arts, to interfere with the trade of Tinders? Thou hast mixed false and base metal with his Golden Bell,—Exod. xxxix. 26. Verily, if he was living, he would punch a thousand holes in thy tinkling cymbal, for gathering all that dross into his gold which the Almighty by so many fires purged from him. What sayest thou to these things—hearest thou not how many things are witnessed against thee? Answer—I have altered them, but it was out of love to my neighbors, that all men might understand them.

But how camest thou to fight against God? He says he has hid these things from the wise and prudent, and revealed them unto babes, Matt. xi. 25; and what right hast thou to eclipse the glory of his hidden pearls, and then cast them before swine, Matt. vii. 6.

God has bound up his testimony among his disciples,

and left his whole mystery in a sealed Book, Isaiah xxix. 11. And hast thou attempted to open the broad Seal of the Great King? which the modesty and conscious inability of Angels refused to undertake, Rev. v. ii.; even when in heaven the question was asked, they stood silent half an hour, Rev. viii. 1. But thou, having engrossed all wisdom to thyself, hast made thy pupil a second Pope, set up another infallible head, and hast rifled the treasures of the Almighty; by teaching him to explain away by human learning, magic art, and false construction, what he could not comprehend by purblind reason. And thus he appears another Key-keeper, and has laid violent hands on the Savior's girdle, who alone keeps the Keys of Hell and of Death.

These things hast thou done, yea, and taught souls to detest and renounce the perfect obedience of Christ; which single obedience believed in, and put on, is to make many righteous, Rom. v. 19. But thou hast taught thy pupils to call Christ's obedience (which is to justify many) imputed nonsense, and hast taught them to trust in fleshly obedience, which God calls a spider's web, Isaiah lix. 5. The Gospel reveals no other righteousness to justify sinners before God, than the obedience of Christ alone. This righteousness the Heavens shall reveal, not the Earth, Rom. i. 16, 17; it is God's righteousness, not Man's, Isaiah liv. 17. But thou hast taught men to refuse an everlasting righteousness, which can justify the ungodly, Dan. ix. 24, and to trust in a righteousness which God says shall never profit them at all, Isaiah lvii. 12.

And thou sayest thy name is Universal Charity, and that God is thy Father, and that thou art the first fruit of the Holy Ghost: In this thou liest against God the Father, God the Son, and God the Holy Ghost. If God were thy Father, thou as Charity, would believe all things in the Bible; Charity believeth all things, 1 Cor. xiii. 7. If God were thy Fath-

er, thou wouldest do as those do, who love the law of God after the inner man, and obey the voice of God therein; for God tells his preachers to bring forth the best robe to every returning prodigal, Luke xv. 22, to fill their hungry souls with the bread of Heaven, and the fatted calf; shoe their feet with that peace which Christ has prepared, give them a ring, as an undoubted token of their indissoluble marriage union with the Son of God,—declare to their souls that they are found and alive for ever,—charm them with a sweet foretaste of Heaven's melody, Luke xv. 24,—give them a divine kiss to cast out their fear,—destroy their doubting of his favor, and to encourage them to an holy familiarity, he then sends them with that kiss to the Son to pay it away. Kiss the Son lest he be angry; blessed are all they that put their trust in him, Psalm ii. 12.

But thou, Mr. Charity, dost not constrain thy teachers to do this as servants, Matt. xx. 27, but thou settest them in Moses' Chair, and teachest them to make laws of their own. They become task-masters—they set people to work without clothes, shoes, victuals, or tools. Thou sayest the best robe is nonsense, the ring of everlasting love may be lost in a minute, and they receive a final divorce; and them who are charmed with a heavenly music and dancing, in the large room of Gospel Liberty, that they are Antinomians. Thou teachest blind guides to preach contradictions, and to set the dead to perform impossibilities. To the dead they say, up and be doing; to the lepers, make ye clean; to the distressed soul, be ye perfect in flesh; and to them that are blinded with pride, and past all feeling, that they have completely obtained it, and so under the second blessing.

Thus thou teachest men to condemn the just, by saying they are Antinomians, and to justify the wicked, by telling the proud and insensible hypoerite that he is perfect; when indeed, by his spiritual wickedness, and hardness of heart, he is in the second darkness, which is an earnest of the

third, and under the second cure—that of insensibility. To be past feelings, is to be feared both against Law and Gospel; but these thou lovest best, and justifies them; telling them they are perfect in the flesh even as God is perfect, making God flesh and blood as they are. He that says to a wicked man, thou art righteous, him shall the people curse, nations shall abhor him, Prob. xxiv. 24.

Mr. Universal Charity, thou art a liar, an imposter, a deceiver, and a thief; a liar, by calling God thy Father, when thou art a rebel against his laws; an imposter, because, under the name of Charity, thou art a robber; thou runnest away with the Key of Knowledge, thou hidest the strong meat of eternal election, which is to confirm the feeble knees; thou hast stolen and hid the best robe, and left the poor without any covering in the cold, Job. xxiv. 7. Thou art a deceiver, because thou sayest thy name is Universal Charity, when art only an Ishmaelite; every godly man is against thee, and thy hand is against all the children of the free women; thou hatest every heir of promise, and contendest continually for them whom God has cast away.

If thou wast the love of God, thou wouldest lead souls to Mount Zion, to the heavenly Jerusalem, to the company of Elect Angels, and to the spirits of just men made perfect, Heb. xii. 22. But instead of this, thou contendest for reprobates, which proves thy guests to be in the depths of Hell, Prov. ix. 18. Charity what sayest thou to these things? Answer.—I teach against imputed righteousness, only because I am afraid it will spoil their own. And as for election, I taught them to reject that, fearing they would get idle, and by keeping that back, God gets more works from them.

O, thou cunning hypocrite! I see through thy mask; thou art one of those foxes that spoil the vines. Thou teachest against imputed righteousness, which alone can save, and teachest to trust in one that cannot:—So thou

teachest them to commit two evils, to forsake a fountain of living water, and make a broken cistern that can hold no water, Jer. ii. 13. To reject a wedding garment, Matt. xxii. 11, and to stand in filthy rags, Isaiah lxiv. 6. Surely if thou wast the love of God, thou wouldst do as Christ commands: Simon, lovest thou me? then feed my sheep, John xxi. 16. Yea, thou wouldst not keep back their food, that a greater task might be performed, but wouldst do as Christ did; he gave them strong meat first; rejoice that your names are written in heaven, Luke x. 20; then he fill their bellies also—children, have you any meat? They answered no; then says he, come and dine, John xxi, 12; then he lifts up his hands and blesses them, and says he is with them always, Matt. xxviii, 20.

At the day of pentecost he fills them with the Holy Ghost, Acts ii. 4; then they went forth and wrought, and the Lord worked with them, confirming their word with signs, Mark xvi. 20. Christ is a priest after the order of Melchisedec. Blesses then first, meets them with bread and wine, and then receives his own fruits. But thou hast made him a priest after the law of a carnal commandment instead of the power of an endless life, Heb. vii. 15. And by these means thou hast taught souls to abhor the offerings of God: Yea, thou hast taught such foolishness of men's inventions, as to pervert the ways of many, until their hearts have fretted against the Lord, Prov. xix. 3.

If thy name and nature was Charity, thou would feed the hungry and clothe the naked, and not lock the strong meat up in a cupboard, Jesuit-like, that people might work the harder. Who can work and starve? We commonly say hard-working men want good substantial meat, but thou sendest them into the wilderness with only a bottle of water at their back, and there they may work and wander, till they are obliged to turn archers: and thus it is when we see others look fairer and fatter (feeding by

faith) than children of their sort they grudge (not being satisfied with husks,) and often bend their bows in secret, and shoot at the upright in heart. Thou hast not only taught souls to reject Jehovah our Righteousness, who is our just God and Savior; and the Justifier of them that believe, Rom. iv. 5; but thou hast taught souls to stagger at the Arm of the Lord, by denying the final perseverance of God's Elect. In the Lord have we righteousness to justify and strength to travel on, and overcome, Isaiah xlv. 24.

We are commanded to go forth in the strength of the Lord God, and to make mention of his righteousness, even of his only, Psalm lxxi. 16. God has promised to strengthen us, and to uphold us, Isaiah xli. 10, and to say we are strong in him, when nothing but weakness in ourselves, Joel iii. 10. None shall pluck us out of his hands, John x. 28; though believers fall, they shall not be cast down, for the Lord upholdeth them with his hand, Psalm xxxvii. 24. But thou hast thrust sore at this arm of God, that they might fall, by telling souls they might stand to-day, and fall into hell to-morrow: Surely this must weaken confidence in the Omnipotence of God. And this proves thee a preacher of rebellion, by encouraging unbelief; for he that believes not shall be damned, Mark xvi. 16.

Thus thou preachest against the sovereignty of our Elect Head and Elect Foundation Christ Jesus, by denying election. And thou preachest down the everlasting righteousness of God, by denying its imputation; and thou preachest down the omnipotence of God, by denying our perseverance therein; and then thou cryest out lo! here is Christ, in this secret chamber of imagery, but we believe it not, for thou tellest lies in the name of the Lord, Jer. xxvii. 15. Then thou callest thy name Charity, when in very deed thy name and nature is nothing but thievery. Thou hast robbed God, and thou hast robbed his children of their

bread: this is a two-fold sacrilege. When will thou leave off this trade of picking and stealing, lying and slandering?

O, thou walking pestilence! creeping in darkness, when wilt thou pull off thy rough garment, and cease to deceive? Zach. xiii. 4. What shall be done unto thee, O thou false tongue, Psalm cxx. 3; thou speakest wickedly for God, and talkest deceitfully for him, Job. xiii. 7; out of thy own mouth have I judged thee, thou wicked servant; thou ownest thyself that thou lockedst the strong meat up in the cupboard, that they might work the more. Surely a sacrilegious Jesuit is two-fold worse than a begging Friar; thou art too proud to beg, but not too honest to steal. Thy wretched name, Universal, is only partial; thou regardest devils, rebels, hypocrites, and brutes, but hast no more mercy for the honest saints of God, than his unmerciful holiness of Rome, when, by the laws of his bloody inquisition, he has baptised and named them Heretics.

If a person comes to thine assemblies, who has learnt the Satanic trick of wresting scriptures, caviling against God's essential doctrines, a hater of the elect, with a gloomy countenance, and a Navaritish head, proudly boasting of his own perfection, though he gives God himself the lie to his face; 1 John i. 8. yet he is the man that shall dwell with Moab, and Moab becomes a convert to free grace, which is supposed to be a spoiler. But if God sets a soul at liberty, he is cast out as an abominable branch, lest he should season others. If Charity cast out the salt, she has only the name, but loses the Savior; and how is her family to be seasoned with it, when you say it is neither fit for your land nor your dunghill?

Old Thomas Brown, a weaver at Gainsborough, in Lincolnshire, who sat among a society of Universal Lovers twenty years, in chains of guilt, with his ears charmed by the class-leader, who had long entertained them with this

vain repetition—"Come my dears, let's up and be doing;" which was singing a lovely song to a heavy heart. God at last pitying his long captivity, applied this passage to him, with power and comfort: "I will bring the blind by a way that they know not, I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them."

The poor man tasting the sweetness of this promise, went to the class-meeting, and shewed the class-leader the promise, and told him the joy it came with. The class-leader, who was almost perfect in his own eyes, (Pope-like,) snatched the Bible out of his hands, and sternly asked him if he was going to turn Antinomian; and told him to work his own salvation with fear and trembling, when God had worked in him both to will and to do. A few days after, this class-leader went to him again, and finding him reading the Bible, took it away; which much distressed the poor soul; who at last came to hear me, and God delivered him; and every since he has been rejected by all that perfect society of universal lovers, because he by the Spirit is made perfect, even as his heavenly Father is perfect Mat. 5. 48.

If Universal Charity holds universal redemption, and says Christ died for all, why not for them who are born again of the Holy Ghost, as well as for Cain and Esau? And if the Bible has no such doctrine as reprobation, nor the earth any such inhabitants, what will become of Tom Brown? Universal Charity has cast him out, excommunicated him, and reprobated him. It looks as if this sort of charity had destroyed God's prerogative of choosing and refusing, only to establish her own sovereignty. But how a building of hay, straw, and stubble is to stand, established on the ruins of God's sovereign prerogative, I know not. If God's honor is trampled in the dust, Universal Charity

has little room to expect he will exalt hers. They that honor me, I will honor; but he that despiseth me, shall be lightly esteemed, 1 Sam. ii. 30.

So the arm of the Lord there spoken of, to lead sinners into paths they have not known, is rejected; and free-will and human ability is established. Surely this is making the law of God of little effect, and the gospel of none, by this old way of tithing rue, anise, and cummin, but neglecting mercy and faith, which ought to have been done, Matt. xxiii. 23. To forsake and hate a man, because the mercy of God has lifted him up, is a strange way of shewing charity. However it is the way that Saul shewed his love to David. The Lord sent an evil spirit upon Saul, but stood by his servant David; therefore David must fly the court, or receive the javelin; Saul became David's adversary continually, because God was his friend. If a pure affection for the best of men, for the sake of Christ's image on them, be the characteristic of a real saint, what shall we say of these.

However, Saul was not without charity he exalted Doeg the Edomite for cutting off seventy of God's priests, and raised him from his former service of deer-keeping, into that of being lord of his household. This place was the price of blood, 1 Sam. xxi. 7, xxii. 18. Universal charity shews her pity farther in Saul. There came up the Ziphites, and said to Saul, doth not David (the Calvinist) hide himself with us? Now therefore, O king, come down, according to all the desire of thy soul to come down, and though he has done nothing amiss, yet our part shall be to deliver him up into the king's hand. This moved the bowels of universal charity in Saul, and he said, Blessed are ye of the Lord, for ye have compassion on me. Ye blessed traitors and Doeg the murderer, are my best friends.

But as for David, he is one of the elect, the Spirit of God is in him, the anointing on him, mercy is sure to him.

and the oath of God secures him; therefore I hate him, Yet the sovereign Lord God of Israel is with, and has chosen him; and by his faith he is more righteous than I. And God has given him the kingdom by a covenant of salt, or grace, and has chosen him before me and all my house. Therefore this sovereign Lord, and his chosen vessel, are the worst tormentors I have. And he will go for refuge elsewhere: Seek me a woman with a familiar spirit, 1 Sam. xxviii. 7. For though he made God and Samuel his enemies, for rejecting the word of truth, yet he will have a friend somewhere, if it be the devil himself; and as he was altogether for outside things, he will have Samuel's mantle, if he cannot have him, 1 Sam. xxviii. 4. Bring me up Samuel.

Formerly Saul had, in his zeal for God, cut off the wizards out of the land; but when he saw the sovereignty of his Maker, in his choice of David, he goes to one of that number, even with a prayer in his mouth; Divine to me I pray thee by the devil, 1 Sam. xxviii. 8; but found, as Haman did by Zerish his wife, that he was to fall before this Israelite indeed, as Haman did before Mordecai; that is, drop into his own pit, by his own counsel: however, as he had been a friend to Satan's family, and a lover of Doeg, and the traitorous Ziphites, Satan's dear daughter begins to comfort him: Now therefore hearken unto the voice of thy handmaid, and let me set a morsel of bread before thee, and eat. But he in mock modesty refused; however, she persuaded him. O how wretched is the state of a carnal professor, when God is become his enemy!

Saul was a man very fond of his own righteousness being established before men; he requested Samuel to honor him before Israel, (though God had rejected him;) his royal self was so delicate that he could feed on nothing but human applause; he could not make a meal of Christ revealed in every sacrifice which he saw offered; but though he

could not sup on the fatted calf in the scripture, yet he could eat one dressed by the witch of Endor, 1 Sam. xxviii. 25. Universal Charity was partial in nature then, as well as now, if it hates poor old Tom Brown, yet it loves hypocrites. This appears in Saul; he will pursue the life of David through all the thousands of Judah; but if he finds the witch of Endor, he swears by the Lord God of hosts, not to put her to death, 1 Sam. xxviii. 10, though God says, thou shalt not suffer a witch to live, Exod. xxii. 18. This pitiful principle had shewed its pity before in the salvation of Agag, 1 Sam. xv. 19; but Samuel, that zealous advocate for God, being void of charity, chopped him to pieces before the Lord, or in his presence, as a thing that pleased him, because his sword had made women childless, 1 Sam. xv. 33.

I once laid hold of some hymns wrote by a perfect man or one that talks at that rate, who is a great champion for charity, or universal love; and in that piece of poetry, all gospel ministers, who declare the whole counsel of God, are styled children of the Devil, in these words:

“Hear the hellish monster roar,
For you Christ died, and not one more;
His children listen to his call,
And shout, Christ did not die for all.”

Ambassadors of peace are here called children of the devil—and because Christ said he did not pray for the world, nor die for the goats—and told some men that they were not of his sheep—we, adhering to this in the Bible, are called listeners to Satan; and preaching these truths is called shouting for the devil. This is strange language for a perfect man—and if his charity be universal, he has a very odd way of showing it to gospel ministers.

Though this man will not allow God's reprobating sinners for their wickedness, yet he will reprobate them that

preach the truth. This appears to be a revival of the old doctrine, calling light darkness, and darkness light; sin holiness, and holiness sin, Isaiah v. 20.

This wonderful charity is so tender about the fall of man, that it cannot allow him to be totally depraved, but insists upon it, that man has a power to do good—to come to Christ, and to improve that talent that he brought into the world with him. And it is declared, that Christ's invitation for sinners to come to him, implies they have power to come, or else Christ mocks them with a fruitless call. I read that he called Lazarus, and I read that Lazarus was dead, and stank when he called him; and where the word of that King went, there was power, Eccl. viii. 4. The power was in the call, not in Lazarus; and I believe a sinner to be as dead in soul as Lazarus was in body, and stinks worse by far, for Lazarus stank only four days: but he that says I am more holy than others, is a smoke in God's nostrils, and a fire that burneth all his days, Isaiah lxxv. 5.

I know Christ says no man can come to me, except the Father draw him, John vi. 44, howbeit some say he has a power, or he is mocked with a fruitless call. Christ says, without me ye can do nothing. Now, if we say he has power, and, out of charity to fallen nature, say much about the rectitude of his will, the dignity of his nature, and praise his unbiassed reason, as some call it, and lead him to believe these lies: where is charity all this time? I cannot see he has any charity either to Christ, the sinner, or himself. He has none to Christ, because he gives him the lie in his word; he has none to the sinner, because, though he has led him to trust in himself, yet he cannot deliver his soul, nor say, is there not a lie in my right hand? Isaiah lxxvi. 8. Nor has he any love to himself, for his false testimony makes him one that God hates. Six things doth God hate, yea seven are an abomination unto him; a false witness that speaketh lies, and he that soweth discord among

brethren. Prov. vi. 9.

This way of shewing universal love is mighty strange, because it only exalts the flesh, and nurses pride; and he that preaches to exalt fallen man, can never honor God, or deliver souls; and therefore his pretended love is nothing worth: for a faithful witness delivereth souls, Prov. xiv. 25; but a false witness deceives his neighbor as well as himself. A false witness shall not be unpunished, and he that speaketh lies shall not escape, Prov. xix. 5. I cannot see it to be a charitable act to establish free agency among men (or rather confirm them in it); it has been established ever since Eve wanted to be as God, Gen. iii. 5. Free-will, what good has it done for souls, that charity has so much to say in behalf of it? Why it has rejected Christ;—Whom will ye that I release unto you? Free-will says, Barabbas. What shall I do with Christ? Free-will has delivered him out of envy, and desires a murderer to be granted unto them, Acts iii. 14. And it is free-will to this day that rejects the sceptre of grace.—We will not have this man to reign over us, ever was, and ever will be its language.

Eternal life is in Christ, but free-will, won't accept it; "ye will not come unto me that ye might have life." I know none make fairer promises than free-will, nor performs worse. Son, go work to-day in my vine-yard; that's enough for a free agent, he wants no promises nor help—I go, Sir, said he, Matt. xxi. 30: but we are informed he went not, Matt. xxi. 30. Israel of old told Joshua, All that the Lord hath said we will do; but Joshua says, ye cannot, Jos. xxiv. 19. And so they found it; for they sacrificed their children to devils, and the land was defiled with blood, Psal. cvi. 38.

Is this free-will established by Universal Charity?—so it seems. Then, O my soul, come not thou into their secret; unto their assembly mine honor be not thou united: for in

their anger against the truth they have slain many, and in their self-will they are trying to dig down the wall of free-salvation. Cursed be such anger, for it is fierce, and such wrath against souls for it is cruel: I will divide them in Jacob, and scatter them in Israel, Gen. xlix. 6, 7.

I think a free agent is the worst enemy to his own soul of any living, and deserves the sorest punishment, because he boasts of his will, power, and profound knowledge—and says, are we blind also?—It is an affront to tell him he is blind, yet they suffer themselves to perish with all their noble stock, for non-improvement. Scripture informs us, that all they that were invited to the supper begged to be excused; and were all taken at their word, and excluded the feast. Not a soul comes in till a compulsion is sent out.—Go, compel them to come in, then they come:—and bring them also; and the house was filled with guests.—Well, we must leave them to the mercy of him who has said, He that knows his Lord's will, and doth it not, shall be beaten with many stripes.

Universal Charity appears to me to be one that loves not God, nor regards the souls of men. Pray what right hast thou to send poor souls that feel their need of Christ, to the Church of England, I mean such of them, as have nothing but blind guides in them? Christ says, they shall cast you out of the synagogue, but you drive them into it. So you drive these poor souls into the very mouth of divine reproof—why seek ye the living among the dead? Christ is not a blind guide; he says, Come out from among them, and be ye separate. But you teach men to say, Keep ye among them, and be ye united. This is a plain contradiction of God's word. However, that man shall never be God's mouth, who takes not the vile from the precious, Jer. xv. 19. Where is thy love to souls, in sending them under blind guides? And when they come there, they pray to be delivered from blindness of mind. Thou teachest people to

deny election, and yet sendeth them to church to pray God to make his chosen people joyful. First, thou teachest souls to deny the doctrines of the established Church, and then sendest them to church to confess them. They are taught to contradict God, and then sent to mock him.— Surely that charity can be of but little use to my soul, that teaches me to give God the lie, and then draw out a wide mouth at him. O Charity, thou usest the tongue of the crafty, and diggest a pit for thy friends, Job. vi. 27.

The whole work of pretended charity seems to be nothing else but reconciling Christ and Satan, Truth and Error, Saints and Sinners together. But the throne of iniquity shall have no fellowship with God, nor they who frame mischief by a law, Psalm xciv. 20; or what part hath he that believeth, with an infidel? I don't know, Paul; you must ask Universal Charity this question; it is all her work. If a man was to bring into my house a troop of wizards, witches, heathens, robbers, and murderers, and unite those with me and my family, I should not think it a very charitable act: and those that couple with Christ and Satan, will find nothing but wrath from him for their pains.

What is the chaff to the wheat?

Surely the Saviour's family, which he received in eternity, and redeemed from among men, are not to be thus jumbled together with Pagans; but all this is the noble effect of free-will, free-thinking, and pretended love. Mr. Pope says, "Though God bound nature fast in fate, yet he left free the human will." And he has acted with God and his saints, as all free-willers do, namely, stir heaven, earth, and hell together. But God's gulphs are fixed, and no free]weller shall ever spread the sails of human merit, nor strengthen the masts of freewill, nor use the oar of human excellency, to cross that unfathomable gulf, Isaiah xxxiii. 23. "And besides all this, between us and you, there is a great gulf fixed; so that they which would pass from hence

to you cannot; neither can they pass to us that would come from thence," Luke xvi. 26.

It appears Universal Charity operates wonderfully on that learned body the Deists. They discover the same enmity against the Sovereign God of the Universe and his revealed word, as the Arminian or Papists do, but are as tender of rebels and brutes, as any on earth beside. I believe the doctrine of Pythagoras sprung from this root, namely, the brutal passions of unsanctified nature; and we have many in our days who will advance errors to the destruction of many souls, yet are so tender of brutes and insects, that they would kiss a fly, and disdain to hurt a worm.

Not long ago I was in company with a very capital gentleman, (who makes a profession of Christ) with whom I was to spend the evening, and lodge that night. I found his head wonderfully stocked with the doctrines of the Millennium, or Christ's personal reign on earth a thousand years. I gave him to understand, that I believed the heavens must receive Christ till the restitution of all things, Acts iii. 21; and that he would not appear till he arose from a throne of grace, shut the door of mercy, and appeared on the throne of judgment; however, he had wonderful notions of the thousand years reign to come. I thought to-day I was to hear his voice—I also thought an heart established with grace to day, was better than a head stored with notions of a thousand years to come. However, he brought many strange things to my ears about it, and he is welcome to them; for my part, I must confess I love a religion that is nigher home; I mean in my heart; that I may enjoy it in my pilgrimage through this miserable world.

Having sat a while to have my head stuffed with these things—(only my head, I say, for it went no deeper) the second entertainment was to be performed by Mrs. Charity. As soon as she came forth, I expected something new

and strange, as she is very pregnant with her witty inventions. Here I was told that this Millenium was to restore all things, brutes, fishes, creeping things and insects; all were to appear as when created and he had some hope of their salvation too, and devils themselves not excluded.— And the text of scripture he brought to prop up his fancy is, “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne and unto the Lamb for ever and ever.” Rev. v. 15.

I sat and argued with him till one o'clock in the morning, but to no purpose; he was too firmly established, to be moved with such weak arguments as mine. I therefore left him in his principles, and since that time I took care never to hear any more of them. This convinced me, that Universal charity is a resident in a carnal heart, but only a visitor to God's elect. I know a gentlewoman who is wonderfully influenced by it; she is like Saul of old, a Pharisee of the strictest sect, and charitable to all sorts, except those crawling mortals called Whitefieldites; she cannot bear them nor their doctrine to be mentioned, but is very tender to any poor girl of the town whom ill conduct has rendered incapable of business; but a poor honest married woman, who is rich in faith, though poor in pocket, would speed but badly if she went to her in the name of Jesus.

The innkeeper that we read of in Luke, appears to be one of this sort; the inn was full, there was room for all but Joseph and Mary, they were of another lineage, therefore they must house in the stable, though the blessed Virgin was in the perils of child-birth.

I was informed, a minister of the church of England once went, on the thirtieth of January, to preach King Charles out of purgatory; in which discourse he painted the Presbyterians in very sable colors, but drew the King in very pathetic lines. Where he took his text I know

not, but we all know that the Bible says nothing against an honest Presbyterian, nor any thing in behalf of the author of massacres. However, this discourse was not without effect; an aged woman, who sat very attentive to hear what the Bible, or rather the Priest, had to say, had her bowels of Charity so moved with sympathy for the King, that her cheeks were all bedewed with tears, and yet so incensed against the Presbyterians, that she declared to an old Dissenter (who sat next to her) that if there had been a Presbyterian as near her as he was, she would have run her knife into his heart.

It was well for the man that informed me, that she was ignorant of his being one of that number. This sort of Charity always flows two ways; it runs up in rebellion, but down in compassion. I believe Herod was not destitute of it, as he was very tender of his brother's wife—he could take her to his own bed, rather than send her home in the dark; and a great rewarder of fleshly excellency; he offered half his kingdom to reward a dancing foot; but in the matter of John (the Calvinist) he was rather severe, as it generally happens with such sort of pretended lovers.

It is common in our days to see a pack of lap dogs in the coaches of childless women, which would look better if filled with crippled infants: I have some reason to suspect that Ahab had got many of these hairy passengers in his chariot, which caused Elijah, the salt of the earth, and chariot of the nation, to run in the storm to Jezreel; and very likely the blood of the King was a supper for his own dogs. I am told many in play-houses will sit quite dissolved at the tragic scene of Hector dragged round the walls of Troy; and also at the scene of fair Eleanor's fatal end; but they can read of all the agonies of a Suffering Savior, who was the man that bore our sorrows, and was acquainted with our griefs—who bore our sins, and that wrath due to us on that account;—yea, these tender spirits, which are

so pitiful to Cain, Esau, Ahab, Judas, King Charles I., fair Eleanor, Hector, and Dogs, can hear of a Savior's groans, temptations, persecutions, and bloody sweat, and yet shew no more signs of compunction than a flint;—surely the sable canopy of the heavens, the blushing of the sun, the convulsions of the earth, the phenomena of the cleaving rocks, the rending of the vail, the confession of traitors, and the resurrection of many dead bodies, stand upon record, to give the brutal passions of such God-hating hypocrites an everlasting rebuke.

Mr. Charity, thou appearest to be an enemy both to God and man; and I believe, upon an impartial trial, we shall find thee a chip of the old block.

We know Satan told our first parents, they should be as God's knowing good and evil, if they would cast off God's easy yoke of obedience, and credit a lie; and Universal Charity labors hard to confirm his words. Some, under the mask of pretended affection, have crowded whole troops of apostates among the redeemed flock of Christ, and excommunicated and reprobated others, whose names are written in Heaven: this is aiming at divine sovereignty.

Others are taught to trust in their own righteousness, which God calls filthy rags, Isaiah lxvi. 6; and to reject the righteousness which God has provided, Isaiah xlv. 13; this is going about to establish a righteousness of the sinner's own, Rom. x. 3, upon the dishonored obedience of the Savior, which is to make many righteous, Rom. v. 9; and what is this but contending with the Lord to know who is to bear the incommunicable name of Jehovah our Righteousness, Jer. xxiii. 6. To tell a sinner he is perfect in the flesh, is teaching him to reject daily dependence on sovereign grace, and is in effect leading him to mimic the self-existence of his Maker. Some are taught to reject many of the essential truths of the Bible, and to believe

contrary to the sense of others; and this is aiming at infinite wisdom, in attempting to be wise above what is written.

That man who denies the Sovereignty of the Almighty, and calls his absolute decrees horrible, in order to establish his own free agency, and cries down God's acts of discriminating grace, to exalt free will and power, acts worse than all the thousands of Babylon, and offers such indignity to the God of heaven, as was never offered to Nebuchadnezzar for all the decrees he published. And what is this but laying violent hands on the sceptre of Christ, aiming at his throne, and invading his royal prerogative? and he who boasts of will or power to do any thing truly good, without God working in him both to will and to do of his own good pleasure, has quite forgot by whom he subsists, and is aiming at the omnipotence of his Maker, Job xi. 9, who says, without me ye can do nothing.

And he who cries down the testimonies of God, and exalts himself as infallible in the judgments of the ignorant, has quite forgot that every man is a liar, Rom. iiii. 4. and in effect says I am the truth; and that man who by uttering error against the Lord, insinuates himself into the affections of sinners, and establishes himself there, on the denial of Christ's particular redemption, becomes to such a soul an idol set up in the holy place of Christ (where none ought to stand) provokes the Lord to jealousy, Ezek. viii. 3, and in effect shews himself to be God, and says thou shalt love me with all thy heart.

We all know that God tells us to forsake them who have a form of godliness, but deny the power thereof, 2 Tim. iii. 5, and not seek the living among the dead, or think to gather grapes of thorns, or figs of thistles; therefore that man who tells us to feed on husks, rather than hear them who declare the whole counsel of God, and to stick to the form, rather than adhere to those preachers who declare all the power to be of God, and not of themselves, 2 Cor.

iv. 7; has cast off all the yoke of obedience, is exalted in the scorner's chair, and has assumed the seat of the eternal Lawgiver.

Some boast of ability to keep the law, and to arise and shake themselves from the dust, to create in themselves a new heart, &c., and he that can do this is a creator. However, all the Gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens, Jer. x. 11. That preacher who advances any doctrine contrary to the plain scriptures, disannuls his Maker's counsel, attempts to bring his Maker a pupil to his feet, and is endeavoring to teach God knowledge, Job. xxi. 22. That man shall never be a real lover of souls who does not declare the whole counsel of God;—he shews the greatest love to sinners who shews them their danger, and the only refuge that God has set before them in his word.

To lessen any command of the law, or mitigate the severity of the threatening, is an affront offered to vindictive justice, and blunts the keen edge of her glittering sword, Deut. xxxii. 41. To teach men the wretched doctrine of final apostacy from the reigning grace of God, when a man is made a happy partaker thereof, is a most cruel reflection cast on the faithfulness of God, and is in effect giving him the lie in his promise, and declaring him perjured in his oath, Isaiah liv. 9. And that man who declares our standing in God's favor to consist in our being faithful to grace received, or improving our natural talent, and that Redemption is sure to all who perform these conditions, whether sheep or goats, plainly contradicts the Savior, who says, I lay down my life for the sheep, and gives his dying testimony the lie; when with his last breath he said it is finished.

Wonder, O heavens, and stand astonished O earth at this! Here is an infernal mask called Universal Charity which passes current with thousands for the covering of

God's eternal Spirit, though God's woe is unto him that wears it, Isaiah xxx. 1. Blasphemy is uttered against God, his temple on earth, and all the elect in heaven, Rev. xiii. 6, and worms are establishing themselves on the dishonored, abused, and trampled perfections of the ever blessed Deity, while lies, and doctrines of devils, pass for an everlasting gospel. The sovereignty of God is exploded, and free-agency introduced. The omnipotence of God, and his eternal fore-knowledge of the elect, is trampled upon, and man's wisdom and power to improve his talent is deified and set up. The omnipotent arm of the Almighty, which leads a sinner out of the world, Isaiah xlii. 16, keeps him on in God's way, and is promised to bring him safely through, and not to suffer him to be cast down (that is to hell), even though he fall, Psalm xxxvii. 24; is cried down by a public bellman; and the excellency of human power to stand, or finally fall away, is established thereupon. The faithfulness and truth of God in his oath and promises, made sure to Christ and all his seed, Isaiah lix. 21, are trampled down in the streets, and final apostacy from life and everlasting love is established thereon. The perfect obedience of Christ, who thought it no robbery to be equal with God, yet took on him the form of a servant, and became obedient to magnify the law which we had broken, and whose obedience alone is to justify many, Isaiah liii. 11, called of God, an everlasting Righteousness, which is unto all, and upon all, that believe, Rom. iii. 22. Dan. ix. 24, is called imputed nonsense; and pharisaical righteousness, which sets a sinner farther from heaven than publicans and harlots, is substituted in the room of that, Matt. xxi. 31.

The eternal power of God, who has promised to make his chosen people willing in his own appointed day, Psalm cx. 3, is rejected, and self-will, which speaks evil of dignities, is enthroned in his stead, 2 Peter ii. 10. The blessed

Holy one of Israel, who alone is holy, and whose prerogative it is to sanctify all the elect, Eph. v. 25, has got many co-partners, and sinless perfection, (falsely so called) is brought in as co-operator with infinite purity.

The chosen vessels of mercy are in public print called children of the hellish monster, while numbers in hell are contended for. Preaching particular redemption is called "listening to the devil," and "obeying his voice;" but contending for traitors, apostates, and rebels, is called charity. But how the everlasting Father will approve of his own children being condemned, disinherited, and excommunicated, and fathered on the devil, and bastards brought in, in their room, I know not; but we believe as the Father of the faithful could not prevail to keep his bastard in the house with Isaac, we have no room to suspect that any man will be able to bring in Judas, whom the Savior so long ago delivered up to the devil.

But it is not strange that the pretended infallibility of a creature, who is unstable as water, should be set up in the judgment of men before the whole counsel of God; and that a person who contends for the damned in hell, and who by his acts sets himself above all that is called God, or worshipped, should be so zealously affected as to keep the throne of sinners consciences, while the sovereignty, the election, the righteousness, the wisdom, goodness, and strength of God, are set at naught and despised?

But all this is done in charity to flesh and blood while the souls of poor sinners are perishing for want of the true knowledge of God. This is called love, and laboring hard to propagate errors (though it damns souls), is called the labors of love. But God says, "the vile person shall be no more called liberal, nor the churl said to be bountiful; for the vile person will speak villany, and his heart will work iniquity to practice hypocrisy, and utter errors against the Lord, to make empty the soul of the hungry, by withhold-

ing the strong meat from them, and he will cause the drink of the thirsty to fail, Isaiah xxxii. 56, by doing despite to the Spirit of Grace."

To teach souls to deny the stability of God's covenant, is setting them to rebel against the immutability of God in his counsel, and is sapping the foundation, and battering the bulwarks both of the triumphant and militant church. To teach sinners to believe an imperfect righteousness can justify them, is to overthrow the law; and to deny an imputed righteousness, is making the gospel a fable.—I am not, says Paul, ashamed of the gospel of Christ, for therein is the righteousness of God revealed, Rom: i. 16. Whoever that man be, that commits this spiritual wickedness in profound ignorance, is a novice, and ought to stand aloof from the ministry; and he that doth it wilfully, hath cast off the reins of fear, runs loose in the perilous path of presumption, and is guilty of the great transgression, Psalm xix. 12, 18.

Universal Charity, I perceive that thou art no friend to God, and upon a strict trial, thou wilt appear to be no friend to man. Out of pretended charity to fallen nature thou endeavorest to make the best of a bad matter, lest thou discourage fallen mortals. So thou tellest them that they are not without some power, and he that credits this, is taught to reject the arm of the Lord, and slight the petition of the Psalmist, hold thou me up, and I shall be safe, Psalm cxix. 117.

Teaching men to deny the final perseverance of a saint in the strength of the Lord, because of his infirmities, is weakening his confidence in the sufficient grace, and long-suffering mercy of God. This doctrine is an enemy to faith, a nurse to unbelief, and a handmaid to the Devil himself, because it makes us stagger at the immutable promises of God, and leaves a door for Satan the accuser of the saints to come in at.

To tell a man his works are profitable to, or can be a

vailable with God, is disfiguring the beauty, and lessening the value of sovereign mercy. Setting sinners to boast of power to make themselves clean, is setting them to reject the fountain God has opened for sin and uncleanness, Zech. xiii. 1; and to tell a man he has power to come to Christ, choose him, and lay hold of him, is teaching him to give the Savior the lie, and to reject the attracting cord of everlasting love, which saith, that none can come to me except the Father draw him.

And he who is taught to boast of free-will, is taught to reject the day of God's eternal power, Psalm cx. 3. He who is taught to believe he is perfect in the flesh, makes the groaning petitions of the Holy Ghost, and the intercession of Jesus Christ, of none effect to him. That man that denies any plain truth, rejects the counsel of God; and he that appears so infallible as to alter it, is too proud to submit to the prophetic office of Christ; and he who will not allow Christ to choose or refuse whom he pleases, in a sense justifies the ancient saying of rebels, and tells Christ he shall not reign over him. He who makes the best of man's fall, lessens the benefit of the cross, and he who can pay one mite to God, rejects the gospel surety. He that is whole needs no physician, and he that is not totally lost, is never like to be saved. All these are towering imaginations, that exalt themselves against the knowledge of God; a man drunk with such phantoms, has lost his senses, and he that dies in them will certainly lose his soul.

If this be the human system of Arminian grace, and they preach final apostacy from this, they speak the truth; we agree with them: we are as sure that a building of hay, straw, and stubble, will suffer loss, as we are that the building of mercy shall reap everlasting gain; and we no more doubt of lies being established in hell, than we doubt of truth being settled in heaven.

Another crime committed by Universal Charity, is her

counterfeiting the graces of God's Spirit; but I suppose these labels are tied to the mouth of the sack, in order to vend the tares the better. O wretched delusion! I wish their souls had felt what mine has felt; they would loath themselves, and bless God for a crucified Savior; for when they have done and said what they please, there is no way to heaven but by grace, through faith in Christ Jesus.

They talk wonderfully about faith, but finding them deny the doctrine of election, and fighting against it, we readily conclude theirs is not the faith of God's elect; and as their faith is allowed to fail, we know it is not the faith that Christ prayed for; because some honestly affirm that their faith makes them children of God to-day, but they may be children of the Devil to-morrow. We know this is not that faith which leads from death to life, because such believers are never to come into condemnation, they have everlasting life already. The faith of God's elect fights against, and overcomes the world; but Arminian faith fights for the world, and tries to overcome the righteous.

If they talk of repentance, they are sure to set the cart before the horse; repentance, such as it is comes first, and faith creeps along afterwards, to help this poor lame dog over the style: and when this faith has done its office, no righteousness is imputed to it, or to the possessor of it. God has promised an everlasting righteousness to faith, and faith is the hand to put that robe on—it is unto all, and upon all that believe; but the Arminian faith is not a hand, but a covering; so man's fancy stands as a rival to the spotless obedience of Christ, which alone makes righteous, Rom. v. 19.

However, we know faith, in the justice of God, comes first, spiritual convictions next, faith in an imputed righteousness is felt next; pardon and peace appear the fruits, or effects of it; the sanctifying and comforting influences of the Holy Ghost sweetly operate on the soul, and then evan-

gelifical repentance flows in to bring up the rear. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: From all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: And I will take away the stony heart out of your flesh, and will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen." And now comes in gospel repentance. "Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities and for your abominations."—And now all boasting is excluded.—"Not for your sakes do I this, saith the Lord God; be it known unto you: be ashamed and confounded for your own ways, O house of Israel," Ezek. xxxvi. 24, 25, 26, 27, 28, 29, 30, 31, 32.

If they talk of patience, it is only patience in suffering. to establish their own righteousness; it is not the patience of Christ, for that is exercised under suffering for the sake of a righteousness already received; not to get one, or establish one of their own, but to hold fast one freely given. Patience under suffering for the truth is the patience of Christ; but patience to bear up under just and godly rebuke, for persevering in the work of error, is the patience of Satan, and is exercised in his cause; and he has wretched ends to answer in it.

If they talk of love, it is not that love which delights in the excellent of the earth, and in such as excel in virtue; but a love that is warm only for rebels and traitors, but hates the elect of God. Surely he that hateth his brother because he holds the truth of God's election, is a murderer; and no murderer hath any part in the kingdom of God and Christ. This universal charity is not of God, but of the world, because it hates the elect and loves the world; and if the elect were of the world, Universal Charity would, with the world love her own. God forbid, that a friend of the world should ever love me; because the friendship of the world is enmity against God; he that is a friend of the world is the enemy of God.

If one possessed of Universal Charity mentions, or pretends to humility, it is not that humility which God clothes a soul with; a saint in true humility has the eye of faith fixed on a reconciled God in the person of Christ; and at the same time feels the benefits of the Cross flowing in on his heart, and the testimony of God's Spirit witnessing with his, that he is a child of God. This makes him rejoice with a joy never to be described by mortals; and, at the same time reflecting on Moses's rigorous brow, Sinai's awful storm, Perdition's yawning jaws, Wrath's envenomed arrows, and Tophet's endless flame; this makes a soul tremble, though under a sense of pardon signed and sealed; yea, tremble to think and see how nigh he was to everlasting burnings, when mercy helped him up; this is rejoicing with trembling, and a man always does this work in a robe of true humility.

But Arminian humility is quite another thing; it consists of a gloomy countenance, and a dejected look filled with dismay; inwardly fretting, because Moses will not accept of imperfect obedience, nor lessen the tale of bricks which they are making to build their mystical Babel; in which they shall have no better success than their ancient breth-

ren had, who became a butt for laughter, and so shall these; all that behold them shall begin to mock, saying, these men began to build, but had not wherewith to finish, Luke xiv. 29: and the reason why they had not, is because they began at their own expense, instead of drawing from the infinite fullness of the Savior.

Such feigned humility was found in Ahab, when the artillery of heaven rattled in his ears for stealing his neighbor's vineyard; and such humility is a mask put on to deceive the souls of the simple, who think a fallen countenance, a gloomy visage, affected speech, a plain suit of apparel, and words smother than oil, (though at war with God in the heart) is the humble garb of a redeemed sheep, when at the same time all their grief is because their self-righteous spirits cannot make the Almighty stoop to allow of their boasting. 'This is the foolishness of him who perverteth his way, and whose heart fretteth against the Lord, Prov. xix. 3.

A rebellious spirit, at war with God's decrees, under a sense of the venom of guilt, and the wrath of God revealed and felt in the conscience, is the root that produces all this feigned humility. But the humility of a saint, who is under the influence of everlasting love, is filled with self-loathing, and stands astonished at the lot of eternal election falling into his lap, Prov. xvi. 33. This humility makes the face to shine, fills the heart with consolation, as a bottle that hath no vent, Job. xxxii. 19, while the secret flame of everlasting love makes the soul melt like wax, till the second Adam's image appears in all his features on such an happy soul; and all his words come forth seasoned with grace, and drop like dew, while he ascribes righteousness to his Maker.

A true virgin soul carries the law of kindness on her tongue, but casts not her pearls before swine; loves the Savior with all her affections, but shews no pity to devils, nor

contends with her Royal Head in the behalf of traitors; and leaves the potsherds to strive with the potsherds of the earth, but escapes the woe due to them who strive with their Maker, Isaiah xlv. 9.

The hope of Arminianism seems to me to differ much from the hope of the gospel, because it allows that Christ died for all men. But Christ declares the gates that lead to destruction receives the greatest number of them, Matt. vii. 13. If this be true, some are in hell for whom Christ died; in which case there must have been a deficiency in the price, the Surety paid, or else it reflects on his wisdom, and supposes him outwitted by the serpent, who, through his subtlety, has got legions in his possession, which were the Savior's own by purchase. It does not reflect on his wisdom only, but on his power also, who could not hold them that were committed unto him; because the gates of hell have prevailed, and many are plucked out of his hand, John x. 28.

It seems likewise to reflect cruelly on the Justice of God, who drew his sword, and sheathed it in the great Shepherd, Zech. xiii. 7; and spared him not in the least, or abated one mite of the debt, Rom. viii. 32. And it is plain, that Justice promised, by the blood of his covenant, to send forth the prisoners out of the pit in which there was no water, Zech. ix. 11; and further, to be faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9. But, alas! this is all overthrown, if Arminianism be true.

If Arminian hope is fixed on a surety, which hath not, or cannot pay the debt; or, if it is fixed on a mutable Savior, and has no laws to encourage it, but such as demand a debt twice, first of the surety, and then of the debtor; first send them out of the prison of sin, on the surety's account; or, in their own words, make them sons of God by grace to-day, and, after all this, let them fall away, and

lock them up in hell to all eternity, until they can pay the utmost mite of what was paid long ago; what establishment is there for hope? I answer, a hope founded on such doctrines, is just as stable as a feather in a whirlwind.

However, we have many who are hardened enough, through the deceitfulness of sin, to advance such lies in the name of the Lord, and father them upon him; and it is enough to make the flesh of those, who entertain any thoughts worthy of God, to tremble; and those who keep silent at the report of such indignity offered to God, ought to be rebuked to every stone in the streets. But what has this hope, which is founded on falsehood, to do with the hope of the gospel? I answer, just as much as the throne of iniquity has to do with a throne of grace.

However, the Arminians honestly own their hope may be lost; and we verily believe it to be as they say, that a man may be a perfect man in this false hope state to-day, and be in hell to-morrow. But the hope of the gospel is quite another thing; Christ crucified is the only hope set before us; and he who takes refuge in him, doth not tumble into hell, but is said to fly from the wrath to come, (mark, to fly from it,) not into it: he who hopes in Christ is not to be disappointed of his hope. But the hope of Arminianism has (it is to be feared) disappointed many; and no wonder, when it is founded on a conditional promise, a withered arm of impotent Free-will, in co-partnership with a weak and mutable Savior of their own setting up.

But the hope of a Christian is an anchor which is cast into the immutable and unchangeable Godhead, and its flukes take hold within the vail of Christ's flesh, and is sure and steadfast to every chosen vessel of mercy, Heb. vi. 19. The Lord is the hope of his people, and the strength of the children of Israel; and if an Israelite indeed looseth his hope, or fails of the grace of God, and the glory which grace is an earnest of, and be cast away, the

Lord himself must fail. However, he never hath failed them that trusted in him as yet, Josh. xxi. 45, and it is time enough to cry out against him when we find he has.

Though David says, doth his promise fail for evermore, and hath the Lord forgotten to be gracious; yet he is honest enough to own, this was his infirmity, Psalm lxxvii. 8, 9, 10; and surely that man is a blind guide indeed, who cannot distinguish between the infirmities of the flesh, and the glorious and everlasting gospel of the Son of God.

If we examine the peace maintained by Universal Lovers we soon shall see it has nothing to do with the gospel. The peace which the gospel proclaims is a reconciliation between God and sinners, which peace was made by Christ our Mediator, by the blood of his cross, Col. i. 20; therefore he is our peace; God pre-ordained him so to be, Isaiah xxvi. 12. Christ paid our debt of obedience to the law, removed its curse, and took it out of the way of every believer; and by his death he paid our debt of suffering to justice, which had long since declared, that the soul that sinneth, it shall die.

Having thus by his obedient life magnified the law, and by his death paid our debt of suffering to justice, a throne of grace is established on justice satisfied, truth cleared, and judgment fully executed. Judgment and justice are the habitation of his throne, while mercy and truth go before his face; from this throne he speaks peace to them that are afar off, and to them that are nigh, and believers shall be blessed with the abundance of peace so long as the moon endureth: and it must be so; for Christ is the prince of peace, and to us it is proclaimed freely—my peace I give unto you, not as the world giveth give I unto you: Thus peace is forever proclaimed between God and the elect, between the elect and their own consciences; yea, between the elect and the beasts of the field, Job. v. 23, and between one chosen vessel and another.

And when by faith we please God, our enemies are to be at peace with us: that is to say, God awes the hosts of persecutors, and makes them lay down their rebel arms, and keep silence; while poor saints, almost wearied out with the long fatigues of war, may renew their strength, and rally their forces for a fresh attack.

But what has the peace of Universal Lovers to do with this peace proclaimed in the gospel? Surely nothing at all: those who contend for the house of Ahab and Jezabel, have nothing to do with this peace. Our answer to such is, what hast thou to do with peace? get thee behind us; we are at war with Ahab and his bloody house, because the witchcrafts of Jezabel are so many. But these Universal Lovers call the decrees of God horrible, a language that favors of such rebellion as no man dare offer to an earthly prince; such maintain an impious war with the sovereign Lord of Heaven, rebelling against his laws, and fighting against all the loyal subjects of grace (who are humbled to bow to his sovereign will,) and making reconciliation between the church and Jezabel.

This is making peace where God has declared war; I will put enmity between the church and the serpent, between Christ, the woman's seed, and the serpent's seed; and these are to bruise each other; and surely Christ never came to contradict his Father's will, but to delight in it, and do it. I am not come to send peace on earth, but a sword and a fire, and what will I if it be already kindled? From henceforth there shall be five in one house divided, three Universal Lovers against two lovers of God; and the nigher they are in the bonds of nature, the hotter shall be their war; a man's foes shall be those of his own house.

However, we must leave these pretenders to love to shift for themselves, for they neither fight for God, for his laws, nor yet for the church of England. If they fought for God, they would not fight against us, and help the ungodly.

“And Jehosaphat the king of Judah returned to his house in peace to Jerusalem, Jehu the son of Hanani the seer went out to meet him, and said to king Jehosaphat, shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee;” 2 Chron. xix. 1, 2, 3; and it was well for him that God’s decrees were found in him.

Thus it appears that Universal Charity fights not for God, but helps the ungodly; nor doth it fight for God’s laws; a man who is up in arms against his Maker’s decrees, and contending for apostates now in hell, can never be said to love God with all his heart, with all his soul, with all his mind, and with all his strength; nor can he be said to hate father and mother, wife and children, and his own life for Christ’s sake; and if he cannot, he is not worthy of him.

Universal Charity, notwithstanding all her pretensions to love, is no friend to the Church of England, or to them that are of it; for it teaches them to deny her doctrines, and yet cleave to her walls; it cuts off her breasts of consolation, and then tells us to stick to her carcass; surely this is a strange way of shewing charity. The church of England tells me in her catechism, that I am wholly unable to come to Christ, though he commands me,—or to love God, though I am bidden,—or to serve him, though it is for my life. “My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer.” Universal Charity contradicts this, and says, Christ’s calling me implies I have a power to come, or else Christ mocks me with a fruitless call.

However, the spouse could reconcile Christ’s call and her own weakness very well together. “Arise, my fair one

and come away," says Christ;—"draw me, and we will run after thee," says the spouse; she turns his command into a petition, and obtains an answer.

Universal Charity teaches me to call Christ's righteousness imputed nonsense, and to boast of perfection in myself; and then warns me never to forsake the church of England. But is this charity, to send me wrapped up in my own righteousness, and boasting of my own perfection, to the Lord's table in the church of England? Surely, if I go there in this manner, I shall carry lies in my mouth; for it teaches us to say, "We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table," &c. Strange language this for a perfect man taught to despise his Maker's righteousness! Such souls have no right to approach the Lord's table, or to join the church of England service; because it forbids "dissemblers with God." No man, perfect in himself has any right there, but such as "are heartily sorry for their sins," and who can say "the remembrance of them is grievous, and the burden of them intolerable." He that is taught to deny election, is instructed to deny the church catechism, which teaches "I believe in God the Holy Ghost, who hath sanctified me, and all the elect people of God."

How can a man join with the church of England service, and say, "Endue thy ministers with righteousness, and make thy chosen people joyful," when he denies it in his heart; drawing nigh to God with the lips, and honoring him with the words of election and imputed righteousness, while the heart is far from him as a Sovereign; and, as the justifier of the ungodly, is only worshipping him in vain? If a man is taught to deny and detest the doctrines of God, and then be sent to tread God's courts of falsehood and compass his Maker about with lies, to cloak his manifold

sins with sinless perfection, and thus to dissemble them before the face of Almighty God our heavenly Father, he goes the only way to rush into the greatest damnation, which they are threatened with who are hypocritical mockers in worship. If the subjects of Universal Charity have any better doctrine than this to deliver, let them now declare it, or forever hold their peace about their belonging to the church of England.

If we compare this Universal Charity with the copy Paul gives us of the love of God, we shall find it as contrary to that, as its doctrines are to the established church. Paul gives us a true portrait of divine Charity, or love, in 1 Cor. xiii. 1, "Though I speak with the tongue of men and of angels," though I speak with all the eloquence which the wisdom of this world teacheth; and though I talk of holiness and sinless perfection as much as an elect angel could do, yet, "if I have not charity,"—if I am not a happy partaker of the electing and everlasting love of God, and am not brought to love God above Self, and to love God's chosen vessels above all apostates and traitors, I am nothing but "sounding brass" (base metal,) or a noisy instrument about charity, compared to a 'tinkling cymbal.' "And though I have the gift of Arminian prophesy," as Mr. Bell had, and could tell when London would be destroyed by an earthquake, so that I could drive thousands into Hyde Park to escape it; "And though I understand all mysteries, and have all knowledge," so that I could contradict Mr. Toplady, Mr. Hervey, Mr. Whitefield, old John Calvin, the Prophets, Apostles, and even Christ himself (as was before hinted,) as some in our days do, yet, "if I have not charity, I am nothing."

"And though I have all faith, so that I could remove the mountains of guilt, and indwelling sin also; and declare a fallen wretch as perfect in the flesh, as God is perfect; yet if I have not the discriminating love of God in my heart,

“I am nothing;” nothing but a deluded sinner in rebellion against God. “And though I give all my goods to feed the poor,” in order to make up my own righteousness, and bring in my Maker debtor; and “though I give my body to be burned,” or shew such charity for sinners as to wish my part taken out of a Savior’s blood, unless it streamed for all the race, yet all this show of fleshly affections, which exalts me so high in the esteem of sinners, without the love of God in my heart, profiteth me nothing. “Charity suffereth long,” and endureth all things for the elect’s sake, 2 Tim. ii. 10, “and is kind,” especially to the household of faith, Gal. vi. 10, in feeding them with true knowledge and understanding, John xxi. 16.

“Charity envieth not,”—envieth no man for his faithfulness in declaring the whole counsel of God, Acts xx. 27; or his being valient for truth, Jer. ix. 3. “Charity vaunteth not itself,”—vaunts not about improving a natural talent, being faithful to grace received, or despising an imputed righteousness, in order to assist a sinner in establishing his own web on the ruins of a Savior’s obedience. “Is it not puffed up” with a vain notion of free-agency, nor with a vain conceit of fleshly perfection, nor of infallibility, but says, he that thinketh that he knoweth any thing, knoweth nothing yet as he ought to know. “Doth not behave itself unseemly,” in crying down every preacher’s reputation, nor teaches and to deny the doctrines of the Bible. “Seeketh not her own glory,” (nor teaches any to speak vain visions out of their own hearts,) but the glory of him who sent her; nor allows men to establish themselves in the judgment and affections of sinners above Christ and his truth. “Is not easily provoked” under just reproof when given; “thinketh no evil” of them who preach eternal election, and contend for the stability of God’s everlasting covenant, and the glorious privileges of it.

“Charity rejoiceth not in iniquity,”—rejoiceth not be-

cause errors are abundantly propagated, and advocates for them are increased; shews no joy at the world's wondering after the beast; takes no delight in parties made and armed with rebellion against God, but rejoiceth in the truth. Rejoiceth when eternal election is revealed to a poor sinner, and makes his soul rejoice that his name is written in heaven, Luke x. 20, and shews him his witnesses there, and his record on high, Job xvi. 19. Rejoiceth in the enjoyment of an imputed righteousness, which fills the soul with joy and peace, in the faith of it, Rom. xv. 13; rejoices in the truth of a saint's persevering, and makes him go on his way rejoicing, and praising God with joyful lips, Psalm xlv. 15; gives the saint a full persuasion of his safe arrival in glory, and tells him he shall return with songs and everlasting joy upon his head, Isaiah xxxv. 10.

"Charity beareth all things,"—beareth all oppositions, temptations, and reproaches from false doctors, and all the arrows shot from their bows, rather than give up one grain of God's truth to their fancy. "Believeth all things,"—never calls God to an account about his decrees, nor teacheth men so to do;—never arraigns God at the bar of carnal reason, nor allows it to be done; but believeth all things (errors excepted,) crediteth the doctrines of election, and its opposite reprobation; believes the elect shall all attain to the righteousness of faith without the law, Rom. ix. 30, and that all the rest shall not attain to it, though they seek it by the works of the law, Rom. ix. 32. Believes all the elect shall be taught of God, and the rest shall be ever learning, but never able to come to the knowledge of the truth, 2 Tim. iii. 7.

Charity believes all who are written in the Lamb's book of life shall be saved, Dan. xii. 1; yea, all that are found written among them, who are ordained to eternal life, and enrolled in the heavenly Jerusalem, Isaiah iv. 3, and that they shall bear the names or called, chosen, and faithful,

even in heaven, Rev. xvii. 14, and believes all who are not thus written in heaven, shall be cast into the lake, Rev. xx. 5. In short, divine charity believes every truth in the book of God, but knows nothing of the new manufactured doctrines of Popery, Arminianism, and Mahometanism, or any other lies spoken in hypocrisy, but calls them the doctrines of devils, 1 Tim. iv. 1: And never doubts but God will judge the world in righteousness, and the people with equity, and make his sovereign acts appear as clear as the sun, and his just-dealings as the noon-day.

Charity never sets an Universal Lover to teach God knowledge, or as a counsellor to instruct him in the path of judgment, much less to condemn his eternal counsel, that a worm may appear righteous. "Hopeth all things,"—Hopeth to enjoy all the blessings of an everlasting covenant, and makes the soul believe he shall never be disappointed of his hope, or have his expectation cut off; but leads him into the enjoyment of hope to come, and makes a soul rejoice in the hope of the glory of God: Yea, and enables him in the strongest confidence to leave his very flesh to rest in hope.

"Charity endureth all things,"—Endureth all things rather than part with any truth, or her portion therein; yea, rather than cast away her confidence for that hellish principle of falling from grace: Yea, will cry, and pray day and night, as all the elect do, Luke xviii. 7, rather than part with her daily dependance on God by faith and prayer, or exchange it for that independent self-exalting and flesh-easing doctrine of sinless perfection.

"Charity never faileth."—Charity is a divine love fixed from all eternity, Jer. xxxi. 3, appears and draws a soul to Christ in time, John vi. 65, and shall never be taken from him, until the faithfulness of an unchangeable God can fail, Psalm lxxxix. 33.

"Charity never faileth;" it knows nothing of final apos-

tacy from adopting grace, or disinheriting the subjects of it; never dreams of God being perjured in his oath, or of the unalterable promise failing Christ and his seed;—has not the least idea of an everlasting covenant being broken, or of the holiness, truth, justice, and faithfulness of God appearing an everlasting blank to his elect, who are secured by every perfection of Deity, and with ten thousand times ten thousand promises and blessings, besides a whole cloud of witnesses.

And we in the name of the eternal and invisible God, defy all the legions of devils now in hell, and all the reprobate sinners of mankind now with them, together with all the Universal Lovers on earth, ever to point out the person who, the period when, or the crime for which one single soul, chosen of God in Christ from all eternity and redeemed by the blood of Jehovah the Savior, and internally called and sealed by the Holy Ghost, ever dropped into hell as an heir of wrath. As I said before, so I say again, I defy you all to shew me out of the word of God, or even out of any of the infernal annals of Beelzebub himself, that any one subject of special grace ever fell as an everlasting spoil for devils.

We believe many canonized by popes have dropped into purgatory forever, and the papists do not altogether deny it; and we believe many fools, who have boasted of fleshly perfection, have gone from their Paradise to perdition. agreeable to Christ's word, they who exalt themselves shall be abased. And we doubt not but many have fallen from Arminian grace, and that Cain, and others inrolled by universal lovers, are in hell; but what has all this to do with the point in hand?—Indeed nothing. Popish rules and God's decrees are, and ever will be, 'two different things. God gives heaven, and the Pope cannot sell it.—Samson made sport enough for the Philistines, when they prevailed only to blind his eyes; but surely a spiritual

Nazarite in hell would make much more sport than Samson.

Talking of God's love being fixed on all the human race one minute, and of redeemed souls being in hell the next, is such dreadful charity, as can come from none but the devil. We all know that Arminian prophecies have failed, and that tongues boasting of fleshly perfection have ceased, and that a pretended infallibility hath vanished away; but still we hold that faith, hope, and charity abideth among the elect; and that the greatest of these is charity; and that charity never faileth; and if it be not so now, who will make me a liar, and my speech nothing worth, Job. xxiv. 25.

I have for some years narrowly watched the wonderful effects of this strange sort of charity, but never saw it produce any better fruits on the minds of others, than it did on my foolish deluded soul.

A man and his wife once attended my ministry at Thomas Ditton; the man was apt to drink, and used to persecute the gospel and his wife was of a very vain turn of mind; however they both heard me for some time, and a visible reformation appeared on them; but soon the woman fell sick, and having a family of seven or eight children, they were oppressed with poverty, and at that time I was almost in the same predicament. But there was an Arminian who lived in the place; she visited this poor sick woman, and, in order to get her ear, appeared very liberal. Whether Universal Charity allows a premium to be given for converts I cannot tell, but I am informed that popery does; but whether the Pope pays them in cash, or in superstition, I know not. However for want of ability to give alms, I lost my convert; and when the poor woman appeared abroad again, she was established in the scorners chair, and told me that Christ died for Cain and Judas, as well as for me; and what was I? Finding her engaged in

this awful rebellion against God, I thought it proper to let her alone. However, she sent many messages to me about Christ's dying for all. I sent her word, that I feared he did not die for her. The answer she returned is too filthy to mention. * * * *

What divinity this Arminian planted in the poor woman's judgment, I know not, but I have room to suspect her communications were evil, because they corrupted good manners. However it is those persons who awake to imputed righteousness, and they only, of whom it may with propriety be said, they sin not, but scorers have not the knowledge of God, I speak this to their shame. The woman and her husband's name is Jordon, they live at Thomas Ditton, in Surry.

After this instruction, I very seldom saw them under my ministry; and it was best so, for these reasons: those who can prove the salvation of Cain (the devil's offspring), and Judas the son of perdition, are wise, far above all that is written; and who can teach them? However, the woman goes on as the rest of the world do; and as for the husband, he has been reprov'd for being often drunk in the streets since they have mounted the scorner's chair. And with respect to the zealous Arminian that seduced them, she was indeed an universal lover of flesh and blood, and had only three enemies; the first is a sovereign God, the second, his sovereign grace, and the third is a mystical body of obedient subjects: But we had a carnal parson in Thomas Ditton, who was seldom sober a day in the year, yet this tutoress could hear him preach, and receive the sacrament at his hands with pleasure; and no marvel, for the world loves its own. However, since that she is dead, and left but little encouragement to those that survived her, of her religion having done any great things for her soul.

I was some time ago in company with a man and his wife at Sunbury, in Middlesex, where I was to preach that

night. This man and his wife were at the same house as visitors that I was to preach at, their names were Jones; they came from London. We soon entered into conversation about religion, when I perceived his notes to be quite wild, and nothing in them of the heavenly dove's pleasing melody: Upon our further discourse, I found him to be a man who had read much, especially the works of heathens, mystics, and free-willers.

I believe he had been for many years in legal convictions, and his greatest troubles had been, to find out what would become of heathens, blacks, and infidels. These things had better be left with God; his judgment of the world will be according to truth no doubt, and I believe that both the righteous and the wicked will be constrained to justify their Maker. I gave great attention to him, and soon discerned he had been a pupil at the foot of Satan, where I had formerly sat to my sorrow. He appeared a man of good abilities, strong memory, quick wit, of a studious turn of mind, and not without a smatch of the original languages, and wonderfully versed in scholastic and bombastic phrases. I said but little to him, finding he was wiser in his own eyes than seven men who could render a reason.

Howbeit, at dinner he began again; and I found he had been happily delivered from his convictions and troubles about the whole race of mankind, by this doctrine, namely, that all who entered hell, were to be purged by the fire of wrath, and that Christ would (after they had paid justice the debt of suffering) instate them in the favor of God; and this was the doctrine that had delivered his soul, and he was at liberty in this belief, and at peace in his own conscience.

Hearing this, and finding it to be the same snare out of which my soul had been marvelously delivered, I was sure his judgment was established in the doctrines of devils, his

peace was nothing but a benumbed conscience, and his liberty was casting off all convictions, fear of God, and light of truth. I asked him if he had any hope of a gaol-delivery for all the damned; he told me yes, Christ would restore all things. I asked him if he believed the devils would be included in this universal reprieve; and he told me yes, as sure as I was alive. I told him, according to his doctrine, the unfathomable and impassable gulf, which God hath fixed for ever, is to be sounded, and waded thro'; the never-dying worm is to expire, eternal death resign his sceptre, and the ever-ascending smoke of sinners' torments to find a period. To which he answered, the word never must be limited. I told him if it would bear a limitation in behalf of the damned, it would also against the eternal establishment of the redeemed; and if so, even in heaven, we should stand in jeopardy.

Of all mortals I ever heard open their mouths, I never heard any one so instructed in perverting, wresting, turning, and explaining away the sense of scriptures; and contending with him, I found I had been delivered from many of those temptations in answer to prayer, which he seemed so confirmed in; I therefore was enabled to chase him warmly through all the labyrinths, shades, dens, bogs, fogs, obscure straits, and ambiguous turnings, in this wilderness of universal charity, which (as Pharoah said) had hemmed him in.

I told him if he lived and died in those principles, he would be damned, if either God or his word were true.—He told me not to judge, nor think of disputing him out of his confidence. I told him I had no hope of that, for if God sent a strong delusion that a man should believe a lie, it was that he might be damned for not believing the truth, but having pleasure in unrighteousness, 2 Thes. ii. 11, 12. However I preached before him that evening, and stopped his mouth; and he told the people, preach where I might,

he would attend my ministry; but I cannot say I have any hope of being made so useful an instrument, as to disentangle one so embarrassed in errors. O what a blessed thing it is to be taught by the Spirit of God, and to be guided into all truth by him that never erred. Reader, if thou lackest wisdom, ask it of God, who giveth liberally and upbraideth not.

It would be endless for me to rehearse all the wonderful effects that I have seen of this Arminian Chari y, since I have appeared in a public character; however, to rob souls of God's truth, and establish them in errors, is a very inhospitable act call it what you will. I confess my very soul has been grieved within me, when I have heard such strange phantoms of experience as some relate; such as seeing of ghosts, fighting with devils, which have appeared in view, as they say, and then fathering such devilish imaginations, fancies, and false doctrines upon the ever blessed spirit of God. Such wickedness is great, but no marvel, for God says, when the sinner's itching ears are turned from the truth, they shall be turned into fables, 2 Tim. iv. 4.

Some time ago I was begging money for the little chapel we built at Sunbury, in Middlesex, and a friend who went with me, advised me to call at a china-shop near Oxford Market; the man I found was a brother preacher, only he was of the Arminian persuasion. He began very warmly with me, and told me he used to hear me with pleasure, but now I did nothing but rail in the pulpit. I told him there was no preaching the gospel faithfully without railing against the devil. He told me he had read all sorts of opinions about religion, and he could teach me better than I knew of that matter.

Perceiving a large share of human wisdom in him, I asked him what he knew of the Holy Spirit's work, what doctrines the Spirit had taught him, how they were applied,

and what he felt under his operations, and when liberty was proclaimed to his soul; for where the Spirit of the Lord is, there is liberty, 2 Cor. iii. 17. These things being strange to him, he thought proper to wave them, and get upon another subject; in order to which, he asked me what the soul of man was. I began to tell him what the word of God said about it; but he interrupted me, and brought matters to a point at once. He told me the soul of man was a thinking being, and the spirit of God was that spirit which judged favorably of all; and real religion was to think, and let think.

After a warm conversation we parted; and I began to consider this wonderful religion, and the spirit of it, and thought, if free-thinking would carry souls to heaven, there are as many ways thither as there are carnal men on earth; however, the Bible soon shewed me^r the religion of free-thinkers. The Savior asked his followers, and others, what they thought of Christ, and they, as all free-thinkers do, varied much in their thoughts; some said he was John the Baptist, others thought he was Elias, others one of the old Prophets; some thought he was a good man, others said nay; some thought he was a deceiver, and some said he was a wine bibber; others that he was an enemy to Cæsar; others said he was Beelzebub; and some few said he was the Christ of God; and so it is now.

The Arminian thinks he is a changeable being; others think he is an Angel of the highest order; the Turk thinks he is a foot-stool; the Jew thinks he is an imposter; the Arian thinks he is a creature, and the Deist thinks he is nothing. However, he must reign till all his enemies be made his foot-stool, and he who made them at first shall dash them in pieces like a potter's vessel. Be still and know that he is God, he will be exalted in earth: therefore kiss the Son, lest he be angry, and ye perish from the right way, which you certainly will if his wrath be kindled, yea but a little.

But what has free-thinking to do with the religion of Jesus Christ? I answer, just as much as the Pope has with the keys of heaven, and no more; for God knows the thoughts of the wise that they are vain, 1 Cor. iii. 20. Therefore let the unrighteous man forsake his thoughts, Isaiah lv. 7; and if he does not, the gospel has done nothing for him; for it furnishes a Minister (not with the feeble weapon of purblind reason, but) with the gifts and graces of God's Spirit, which are mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in readiness to revenge all disobedience, when the obedience of the elect is fulfilled, 2 Cor. x. 4, 5, 6.

If free-thinking be the religion of Jesus, what need is there of taking man's thoughts prisoners? But this religion has nothing to do with the religion of Christ Jesus, nor has the spirit of Universal Charity (which shews such malice against God's elect, in the behalf of rebels) any thing to do with the Holy Ghost. "The God of heaven," and "the God of this world," are two masters, and ye must love and serve the one, and hate the other, Matt. vi. 24. "Christ and Belial" are divided, and must be kept apart by every Minister, 2 Cor. vi. 15; the mystery of godliness, 1 Tim. iii. 16, and the mystery of iniquity are two opposite mysteries, 2 Thess. ii. 7; the spirit of truth and the spirit of error, 1 John iv. 6, are likewise divided. A throne of iniquity must have no fellow-ship with God, nor those who frame mischief by law, Psalm xciv. 20; the tribes of spiritual Israel, Rev. vii. 4, and the tribes of the earth, are two distinct tribes, Matt. xxiv. 30; the righteous nation that keeps the truth, Isaiah xxvi. 2, and a nation against which God has indignation forever, are two nations, and must be called so, Matt. i. 4.

The Lord's generation is one family, Psalm xii. 30, but the generation of vipers is another, Matt. xxiii. 33; a believer and an infidel are not to have one part, their portions differ much; the eternal God has drawn a straight line, and every man's portion falls to him by line: the lines are fallen to me in pleasant places (says David), yea, I have a goodly heritage, Psalm xvi. 6; it was fore-appointed for him, 1 Thess. v. 9. And a wicked man's heritage, or portion, comes from God's fore-appointment also; this is the portion of a wicked man from God, and the heritage appointed by God, Job xx. 29. If a man receives righteousness from the God of his salvation, it is God's line that has reached to him, Isaiah xxxiv. 17; and if mercy and peace are upon him, he is an Israelite indeed, and enjoys his blessings only while he walks by God's rule, Gal. vi. 16; and woe be to that man who breaks through God's bounds, Exod. xix. 21, Job xiv. 15, removes his line, Psalm xix. 4, or puts a crook in his rule, Philip iii. 16. It is true we have some who regard neither God's bounds, lines, rules, nor hedges; but those who break through, shall find the infernal serpent bite them. Eccles. x. 8.

However, Universal Charity has gone great lengths in this work; she has presumed to couple Jehovah and Jove together in Pope's Universal Prayer, the saint and the savage are set on a level also. Others, armed with the iron breast-plate of a seared conscience, are fighting against the most essential truth of the Bible, and, by the dint of magic art, explaining away the sense of others, to make them comport with carnal reason, Isaiah xli. 21. Others are counterfeiting the Holy Ghost's secret flame of love to God and his chosen, under the name of Universal Charity; and by this means endeavoring to unite the world and the church together; though God says, Come out from among them, and be ye separate.

Persecution is a bar fixed by God, to keep the vile from

the precious; you shall be hated of all men for my name's sake; and it is because I have chosen you out of the world. Election and reprobation are God's two mountains of brass, Zech. vi. 1; the chariot of salvation, with its white horses, Zach. vi. 3, Hab. iii. 8, came forth from between them, Zech. vi. 1, even from everlasting, as her being paved with everlasting love doth witness, Cant. iii. 10, Jer. xxxi. 3.—The Savior from everlasting mounted this chariot, and with his sword girt on his thigh, he rides on prosperously to dispense the words of truth; imputed righteousness, and meekness to all his elect, Hab. iii. 8, Ps. xlv. 3, 4. And all the daughters, or virgin souls, who were from everlasting enrolled in the sacred records of eternity, get up into this chariot, and ride with him; it was built and paved with everlasting love for the daughters of Jerusalem, Cant. iii. 10, and their names are written in the heavenly Jerusalem, Isaiah iv. 3. And although some are crowding this chariot with Cain, Judas, Esau, and all reprobates, yet this wise king will scatter the wicked, and bring his wheel over them, Prov. xx. 26.

The Roll of God's eternal decrees is sealed with seven seals, Rev. v. 1, and, for want of being sealed by the Holy Ghost, Ephes. i. 13, these Universal Lovers cannot see their names enrolled there, Hab. iii. 8, Ps. xlv. 3, 4, or find their register among the Israelites, Nehem. vii. 64; so they are at war with all who contend for God's genealogy.—The glorious day-spring from on high, Christ Jesus the ever blessed Savior, who guides our feet into the way [of peace, is sealed also, John vi. 27, so that the infallible Arian cannot find him out to perfection, Job xi. 7; though he has dethroned him, trampled his honor in the dust, and took God's awful challenges, namely, that of removing the rock of salvation, Job xviii. 4, and that of causing the eternal day spring to know his place, Job xxxviii. 12, Luke i. 78.

The Bible is a sealed book also, Isaiah xxix. 11, and all its truths are sealed up among Christ's disciples, Isaiah viii. 16, and none but a spiritual disciple understands them aright. "The natural man understands not the things of the Spirit of God, nor can he know them, because they are spiritually discerned; yea, they are even foolishness to him." And though God writes his laws on the hearts of his chosen, and seals his testimonies among his disciples and they preach out of their own hearts never so plainly, yet it appears a work, which a self-sufficient man shall in no wise believe, though it be told him, Hab. i. 5.

The church calls herself a wall, Dan. v. 25; and when God, by his Spirit, writes his laws on her heart, as he did on the wall of Belshazzar's palace; and poor souls, trembling under the severe impression, run to men in supposed orders, to read God's hand-writing on their consciences, they find a right reverend Father in God, by title only, or a carnal Master of Arts makes no better out with the hand-writing than the Babylonish magicians did with the words Mene Mene, Tekel, Upharsin Cant. viii. 10; they do not know the appointments of God in providence, therefore have no notion of God's numbering the years of a kingdom, and finishing it. They have never been put into the balance of Justice, and therefore know not what it is to be found wanting; and as they are not acquainted with him by whom kings reign, they cannot think it is he that gives kingdoms to whomsoever he will. However, Belshazzar's wife informed him, that the Spirit of the holy Gods was in Daniel, and he was the man, under God, to resolve doubts, and explain hard sentences; and such interpreters are so few, that Elihu compares them to one among a thousand, Job xxxiii. 23.

I have known souls go to carnal priests, under their convictions, for advice, and have received very strange consolation for a troubled conscience; some have advised them

to read novels, in order to stifle an awakened mind; and where this prevails, the wrath of God must awake them, as it is written—"in hell he lift up his eyes, being in torments," Luke xvi. 23. I have known others, who ordered the Bible to be taken from them; as if the promise of eternal life (which, in the hand of the Spirit, brought a prodigal to his senses, and the man bound among the tombs to his right mind) were a trap, to entangle souls for Satan; they, in effect, as others have done, call the master of the house, and substance of the Bible, Beelzebub, and all his spiritual servants mad, and the snares of a fowler in all their ways, Hos. ix. 7, 8.

I have known other blind guides recommend wine to heal a troubled spirit; but it must be only the new wine of the kingdom that will refresh those who are of an heavy heart, Prov. xxxi. 6. Others I have known, recommending wounded sinners to physicians for a blister to be put on their head, which is a very strange remedy to draw the sting of eternal death out of the conscience. One poor woman, at Thomas Dittons, who had never heard the gospel, was sorely wounded in spirit, and carried her grievous complaints to a blind priest; what comfort she got I know not; however, when she returned, she threw herself into a well, but was got out without much hurt. Soon after this she went to another blind guide, of the same family, and then went home, and cut her throat. I heard of it, and went to the house, but was withstood at the door; yet, by a long persuasion, I got admittance, and told her most of the trouble of her heart. She said it was so indeed, and seemed very glad to hear of a Savior; but before I could see her again, she was in St. Luke's mad-house.

I got two godly men to go with me to the mad-house; but the woman who kept the key of her ward was (to my great grief and disappointment) one of the free-will stamp. She asked me if I belonged to Mr. Whitefield, or to Mr.

Wesley; these questions being quite strange to me, I answered that I belonged to neither: yet I held the doctrines of Mr. Whitefield: in which case there was no admittance for me. Wretched work this, and so God will show them one day or other: for they shut out the kingdom of God from among men—by free-will they cannot enter themselves, and such as are going they hinder. O my soul, come not thou into their secret, nor unto their assembly; but from all such blindness of mind, from all pride, vain glory, and hypocrisy, and from envy, hatred, and malice, and from all such uncharitableness, good Lord deliver us. The woman who cut her throat, lives at Weston Green near Ditton—her name is Weston.

This charitable spirit, or fleshly passions (which these free-thinkers imagine to be the ever-blessed Spirit of God), is they say, to judge favorable of all, and to preach or exclaim against none. If a man holds a false faith, we are to think the best of it, though God tells us “earnestly to contend for the faith once delivered to the saints.” If we find a man holds any error, we are not to level any threatening at him—it is uncharitable; nor to preach against him, though he refuse instruction: But God tells us to cast out the scorner, and contention shall go out; yea, strife and reproach shall cease, Prov. xxi. 10. If a professor does not come up in life to the strictest of our sect, yet we must think the best of him, though God says, mark that man, and have no fellowship with him.

God declares, a self-righteous Pharisee is farther from the kingdom of heaven than publicans and harlots; yet we are only to judge of their lives; and if they die insensible benumbed and past feeling, yet who dare judge them, or even mention any doubt of their happy end?—that is uncharitable, though God says, the wicked have no bands in their death, and their strength is firm: and that such lift up their eyes in hell.

If the doctrine of eternal election be offensive to any, who will have some ground left for boasting, we must let it alone, says Universal Charity, though it is the leading truth of the Bible, and foundation of all others; yet we must leave it, rather than give an offence; though God tells us to speak his truth, and to diminish not a word, Jer. xxvi. 2. If we find any with nothing but a dry form of godliness on their tongues, and mocking God therewith, tho' they are void of grace, yet we must say nothing against them, nor their formality: though Christ declares, such shall receive the greater damnation, and from such we are to turn away.

If we find any in Arianism, we must judge favorably of them: though they differ in sentiment from us, says Universal Charity, there may be some good souls among them. So to be an Universal Lover is to please all men:—the Arminian calls upon you to forsake the strong food, or every essential truth in the Bible; the Arian wants you to give up your God, and to bow your knee to a creature: the Antinomian calls upon you to give up the Spirit's quickning power, your daily cross, and a tender conscience: and the Deist makes short work of it, he tells you there is a first cause, who had a hand in our beginning, but has nothing to do with our end, and declares God hath forsaken the earth: These are scoffers, Ezek. viii. 12, who say, is there knowledge of our ways in the Most High. Ps. lxxiii. 11.

The world has its main spring in itself, and all things continue as they were from the beginning, 2 Pet. iii. 4—but that of his coming to judgment, they are willingly ignorant of, 2 Pet. iii. 5, because they do not choose to be brought to a final reckoning: as they never call upon God, they think God will never call upon them—therefore preaching the gospel is of no use in their ideas, but just to amuse an ignorant crowd who know no better—and the Bible is nought but a cheat, Religion is only priestcraft,

and a man is to die like a beast—and it would be well for the Doist, if he could end his days in annihilation, as a beast doth: but that cannot be, for God hath said, all must stand before the judgment seat of Christ: and I can believe what he says, because my judgment is past already, and I have been justified by an act of sovereign grace.

Having thus followed Universal Charity, we find it operating at a wonderful rate on those that are pure in their own eyes, though never washed from their filthiness—I mean the Pharisees, Prov. xxx. 12. This charity is also to be found in Papists, Pagans, and Deists, as well as in free-willers—and it appears devils, rebels, brutes, and insects, are more the objects of its pity than a sound orthodox Christian. And the warmest contentions it enters into, are against God and his word, in behalf of errors: surely if Mr. Universal Charity was of God, grace and truth would find some favor in the eyes of him.

However, agreeable to the King's command, we will call a court, and bring him to an impartial trial: We are commanded to try the spirits, whether they are of God—and if we bind Universal Charity on earth, he shall be bound in Heaven. As Mr. Zeal-for-God has taken him into custody, let him be bound and put into the stronghold, and deliver him to the care of Mr. Election, the gaoler, and I believe he will not escape his hands easily, for I know he is no friend to him—and as you lead him to the hold, ask him to whom he appeals, and what court he would choose to be tried at, only to hear what he will say. For, as Milton says, "No falsehood can bear the touch of Celestial temper."

So Mr. Zeal-for-God asked him, saying, Well, Mr. Universal Charity, to whom do you appeal? Answer:—I appeal to Unbiassed Reason, and should like to be tried in the honorable court of Conscience. So Mr. Zeal-for-God reported to Mr. Gospel-Experience, the magistrate, what

Charity had said. Oh, said the magistrate, his appeal shows his nativity,—he is a child of the flesh, and 'tis to a fleshly court that he has appealed; had he been from above, he would have appealed to the saints, and to the law and testimony, for wisdom is justified of her children. If he cannot stand the trial of God's word, he is not from above, but is earthly, sensual, and devilish, James iii. 15.

As for this appeal to Unbiassed Reason, there is no such person; it is only a phantom, exalted by knaves, and admired by fools. But this his appeal is only to postpone the trial, for we might drag him to all the courts in the world, before we should find Unbiassed Reason on the bench; and as for the court of Conscience, which he wants to be tried at, it is the court of heathens, those having not the law, are a law to themselves: their thoughts and conscience accuse, or excuse one another, Rom. ii. 14, 15—and where a company of carnal thoughts are the Jury, and a seared conscience the Judge, matters must be badly managed. I know Saul was justified in this court, for persecuting the Judge of quick and dead, and murdering the saints of God, Acts xxvi. 9, according to his own confession—"I thought (said he) that I ought to do many things contrary to the name of Jesus, which I also did." And Christ says, "the time cometh, when whosoever killeth you, will think he doth God service; and all these things will they do unto you, because they know not the Father, nor me."

This court seems but very little, if any, on God's side; it has been so confused ere now, as to call evil good, and good evil; yea, they have put darkness for light, and light for darkness, Isaiah v. 20; and pray what is this, but putting God for Satan, and Satan for God? God is light, 1 John i. 5, and Satan is darkness, Luke xxii. 53. Call Mr. Zeal-for-God, and tell him to come to me.—Mr. Zeal-for-God, Sir, go down to the hold, and tell Universal Charity, the prisoner, that his appeal to Unbiassed Reason, and the

court of Carnal Conscience, is objected to; his crime being spiritual, cannot be tried in a carnal court: Paul was had to several of these, but they could not make a judgment of his cause; they owned he had done nothing worthy of death, or of bonds, and yet left him bound;—others said, much learning had made him mad, Acts xxvi. 24; when, at the same time, he spake forth the words of truth and soberness, with wisdom and power, as to stop the mouth of an eloquent orator, and to make his judge tremble; this was sufficient, one would think, to convince all, that he was the only one in the court who was in his right mind.

You may ask him if he chooses to be tried before Mr. Discerning-of Spirits, the deputy judge, who is impowered, and gifted by God himself for that work, 1 Cor. xii. 10. So Mr. Zeal-for God asked him the question, and also gave him the reason why Unbiased Reason and the Court of Conscience were objected to. Upon this, Mr. Universal Charity objected to the Spiritual Court, and said he had rather be tried at the court of Judicature. He appealed to Moses, crying out, as others have done, I am Moses's disciple. Then Mr. Zeal-for-God returned, and brought Charity's answer to old Mr. Gospel-Experience, the magistrate, who had before examined him; and when the old gentleman had heard the prisoner's appeal and confession, he burst out a-laughing, saying, Does he call himself Moses's disciple, and does he appeal to Moses?—Let him alone, said the old gentleman, he will be judged out of his own mouth, and be cast by his own counsel. Before, he said God was his Father, and that he was the real Charity of the gospel; that he was of Divine extraction, and shed abroad in the hearts of many by the Holy Ghost.

However, his being detained a prisoner, proves he is not of Divine fraternity: if he had, Death himself could not have held him prisoner, for love is as strong as Death, Song

viii. 6. These equivocations prove him to be a bastard, the offspring of a mystical harlot—Solomon tells us her ways are moveable, man cannot know them, Prov. v. 6—and Mr. Universal Charity well understands, it seems, the winding labyrinths of his debauched mother. However, he would find very little more favor at the hand of Moses, than he would at the hand of Mr. Discerning-of-Spirits, for he has assumed Moses's chair, and bound grievous burdens on many, which he never put a finger forth to help them up with, Matt. xxii. 5. Besides Moses accuses every Legalist that puts his trust in him. I am sure Moses never bequeathed his chair to Universal Charity—nor did he, by his example, teach any to contend with God for traitors.—Moses never interceded with the Most High for Korab, Abiram, and Dathan, but justified God in their destruction, and silenced Aaron, when Nadab and Abihu were slain for being drunk in the tabernacle.

Besides, Mr. Universal Charity has contradicted Moses, and given him the lie—Moses says God will have mercy on whom he will have mercy: but Universal Charity has preached down the sovereignty of this glorious and fearful name the Lord our God, Deut. xxviii. 58, and is endeavoring to fix God's mercy on all without distinction. Moses has told us not to regard any prophet, or dreamer of dreams, that may arise to give unwarrantable prophecies out of his own presumptuous heart: or any prophet that seems filled with Universal Charity for all sinners, if it damps our love in the least to the sovereign Lord of heaven and earth—nor does Moses allow us to quarrel with God's decrees in behalf of rebels: If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign—(suppose he tells thee, contending for traitors is a sign of a Christian spirit, and fleshly perfection is a wonder from the Lord of Hosts) thou shalt not hearken to the words of that prophet, or that dreamer of dreams: he only wants us to hate God's

decrees, and to get us to love them whom God hateth—for the Lord your God proveth you by these, to know whether you love the Lord your God with all your heart, and with all your soul; which no man can, who hates the sovereign decrees of his Maker—therefore, that prophet, or dreamer of dreams, shall be put to death, because he hath spoken to turn your hearts away from the Lord your God, Deut. xiii. 1, 2, 3, 4, 5.

Moses was no friend to rebels; he courted the affections of Israel for God only, Deut. vi. 5, and declared God too jealous to put up with a divided heart, Exod. xxxiv. 14.—He blessed the Levitical tribe for their zeal for God against idolatry, and for their disdaining to own father or mother, brethren or children, when called to execute God's judgments upon idolators, Deut. xxxiii. 9. Moses was no foe to imputed righteousness, as appears in this whole chapter, Deut. ix. Moses preached discriminating grace and mercy freely, Exod. xxxiii. 19, and exalted the sovereignty of the Lord his God, Deut. xxxii. 3, and was a terrible enemy to necromantic art, Deut. xviii. 10, 11, 12; all which Universal Charity contradicts: But, by his appeal to Moses, it plainly proves that he who errs in the gospel, has never seen or felt the power of the law; if he had, he would not appeal to an accuser to act as an advocate. Moses accuses all legalists before God, John v. 45; and in all his discourses about a jubilee trumpet, he proclaims gospel liberty from the shackles of Arminianism, and all other bondage whatsoever, except the easy yoke of the great Messiah.

Howbeit, the God of Heaven keeps four books, which Universal Charity seems to be ignorant of: First, the book of life, Rev. xx. 12; Second, the book of God's remembrance, Mal. iii. 16; Third, the book of the law, Deut. xxviii. 61; and Fourth, the book of an heathen's conscience, Rom. ii. 15; and each sect of criminals shall be

judged by those things written in these books, Rev. xx. 12. He that sins without law, shall perish without law, Rom. ii. 12. Conscience shall receive light, and an impression from the eye of justice, which shall compel her to do her office, Exod. xxiv. 25, John viii. 9; and the sentence of conscience shall be sufficient to stop the sinner's mouth, and kill him to all hope in God; yet his own sentence shall live in him, and feed on him, as a never dying worm, Isaiah lxvi. 24.

He that sins in the law, shall be judged by the law, Rom. ii. 12; and as he never heard the Lord's will in the gospel, he shall not be smitten with the stripes of bitter reflection for persecuting, despising, or neglecting the gospel, he shall be beaten with few stripes. Luke xii. 48. But he who hears the gospel, and in pride boasteth of his profound knowledge, saying, am I blind also? his sin remaineth; and by contending for free-will and power, he boasteth of ability to perform; and if he doth not perform his Lord's will, he is a gospel sinner, and is ranked with hypocrites and unbelievers and shall be damned for his unbelief, Matt. xxiv. 51.

When the final judgment is set, all those books will be opened, and the dead will be judged according to those things written in the books, Dan. vii. 10. The man who sins against his own conscience, breaks through the law of nature; he is subverted, and sinneth, being condemned of himself, Tit. iii. 11, and, by these acts of sin, exposeth himself to the punishment of a never-dying worm, Isaiah xiv. 11, Mark ix. 44; but when he comes to know the law written, and sinneth against that, he breaketh through God's bounds, sinneth against the glorious dispensation of God, 2 Cor. iii. 7, is convinced by the law, that he is a transgressor of it, and exposeth his soul to every plague and curse of it, and all these curses shall lie upon him, Deut. xxix. 20.

But if, after all this, he hears the gospel, and believes

not, the word of life which Christ spake, the same shall judge him, John xii. 48; the Apostles are witnesses against him, Matt. xxiv. 14; as a despiser of it;—he shall be judged by the book of life, and at the spiritual court of the gospel, because the gospel has been unto him a savour of death unto death, 2 Cor. ii. 16. He boasted of power to perform, but did not, Luke xii, 47; he promised to go into Christ's vineyard, but went not, Matt. xxi. 30; he had an invitation, but begged to be excused, Luke xiv. 18; such a one has broken through the bounds of the gospel, and cast its cords from him; and as he has sinned against the laws of sovereign grace, Heb. x. 29, he is guilty of the greatest transgression, because he has sinned against the dispensation of God's Spirit, 2 Cor. iii. 8, and therefore has resisted, neglected, or done despite to the Spirit of grace, Heb. x. 29; his wickedness is spiritual, Eph. vi. 14, and his stripes must be many.

It is a sin unto death indeed, when even atoning blood will not heal him; there is no more sacrifice for the sins of some men, Heb. x. 23, 27. First, he obscures the light of nature, by sinning against his own conscience; he also obscures the light of the law, by transgressing the commandment, and so goes to blackness and darkness, the sound of a trumpet, and the voice of words; then he heard the gospel, boasted of power, but did not perform: promised to go into the vineyard, but mocked Christ, and went not; had an invitation to the gospel; but begged to be excused; boasted of light when in darkness of error; and as he said, I see, his sin remaineth; Satan being turned into an angel of light, led him to do despite to the Spirit of grace. What a state must such a one be in; if the light that is him be darkness, how great is that darkness? Matt. vi. 23. Thus he is in Egyptian darkness; secondly, in blackness of darkness; and, even under the gospel, his light is darkness; the sentence, therefore, in the great day, will undoubtedly be,

"Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth;" where the worm, or sentence of an accusing conscience, shall gnaw him: the curse of the law shall lie on him; and all the cutting reflections cast on his boasted will and power, for trampling on atoning blood, and doing despite to the Spirit of grace, shall smite such an one deeper than either the living worm, or the eternal curse of God.

And now, Mr. Zeal-for-God, I shall leave you to enlarge on the Savior's words. "He that knoweth his Lord's will, and doth it not, shall be beaten with many stripes." However, as he chooses to be tried at the court of judicature, I have no objection; for it will be done by spiritual men, such as are able to understand his crime: He added, moreover, that Mr. Discerning-of-Spirits was on his circuit, and would arrive the next day, which he accordingly did, and the court sat.

UNIVERSAL CHARITY

TRIED AND CONDEMNED.

THE jury being impannelled by Mr. Spiritual, the sheriff, and the witnessed subpœnoed and sworn, a command was sent to Mr. Election, the gaoler, to bring Mr. Universal Charity, the prisoner, to the bar, and present him before my Lord Discerning-of-Spirits, the deputy judge; which was accordingly done.

Then the jury (which consisted of free-holders, men of eminent character, and in eminent offices) were called over, whose names were as follows: Paul, the aged; John, the divine; Peter, the champion; Luke, the physician; Matthew, the evangelist; Jude, the zealous; Mark, the apostle; Isaiah, the wonderful; Jeremiah, the laborious; Job, the patient; Moses, the meek; and David, the penitent.

The names of the witnesses were:—Mr. Penetration, Mr. Wise-master-builder, Mr. Adoption, Mr. Free-man, Mr. Predestination, Mr. Established, Mr. Peaceable, Mr. Strong-in-the-Lord, Mr. Self-Abhorrence, Mr. Hold-out, Mr. Reformer, Mr. Sensation, and Mr. Dim-sight:—indeed there was a cloud of witnesses, Heb. xii. 1.

Then said Mr. Sound-mind, the clerk, Mr. Universal Charity hold up your hand. 'Then said the Judge, thou art here indicted by the name of Universal Charity, alias, Fleshly Passions rebelliously influenced, for disturbing the peace of the Celestial realm, counterfeiting the work of the Spirit of the great King, teaching rebellion against his sovereign laws, withstanding his royal decrees, alienating the affections of his loyal subjects, invading his Royal pre-

rogative, and teaching others to do the same. What sayest thou? art thou guilty of this indictment, or not?

Universal Charity. Not guilty my Lord.

Judge. Cryer, call in Mr. Penetration, Mr. Wise-master-builder, Mr. Adoption, and all the King's witnesses.

Judge. You, the witnesses for the King, look at the prisoner at the bar, do you know him?

Penetration. Yes, my Lord, we know him.

Judge. Are you sure you know him?

Penetration. Know him! yes, my Lord, I know the whole pedigree of him.

Judge. Well said:—He standeth here indicted by the name of Universal Charity, for disturbing the peace of the Celestial Realm, counterfeiting the Spirit of the Great King, teaching rebellion against his sovereign laws, withstanding his royal decrees, alienating the affections of his loyal subjects, invading his Royal prerogative, and teaching others to do the same.—What say you, the King's witness, to this, is he guilty, or not?

Penetration: By your Lordship's leave, I will first trace his pedigree, and then bear my witness, His great-grandfather's name was Major Missabib, a native of Mizraim; he married one Miss Prutenpace; they both dwelt at Luz, and there they had a daughter, and she was their only child; her name was Soft Passions: Her parents married her to one Mr. Blind Zeal, a son of Allegorical Hagar; they settled on the borders of the wilderness, by Jordan, not far from the city Adam, Josh. iii. 16; and they had a daughter, whose name was Natural-Affections; she married one Mr. Hate God, an Ishmaelite by birth, and by occupation an archer, Gen. xlix. 23; he dwelt not far from the city of Jericho, that stood in the plains of the wilderness, 2 Sam. xv. 23.

There they had one son, who is this prisoner at the bar; in features, they say, he is the very picture of his Father,

but in disposition much like his Mother: He was circumcised by a Jewish Rabbi, and called by the name of Self-Love. They put him to school to one Mr. Sound Man, but he broke the order of the school, rebelled against the master, and the best doctrine of the classics; and sometimes he has been heard to speak treason even against the King, so that the master was in danger of being brought into trouble about him, and the pupils in danger of being corrupted by him; on which accounts he was expelled the school.

Soon after he was proselyted to the strictest sect of the pharisees' religion, and professed himself a disciple of Moses. Being settled in this religion, he then took to studying architecture; and, being very fond of the Babel-builder's plan, he was put apprentice to a Babylonish architect, with whom he soon became a great proficient: It is tho't the foundations of mystical Jericho were laid by him, and the gates set up by his direction. ("And Joshua adjured them at that time, saying, cursed be the man before the Lord, that raiseth up and buildeth the city of Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.") Josh. vi. 26. He afterwards went and settled in Damascus, a city famous for mud walls, and sun burnt bricks; nor can I learn that they have found out any better materials to this day.

In this city he learnt the art of drawing with untempered mortar, Ezek. xiii. 14; and mixed it with hay, straw, and stubble, 1 Cor. iii. 12, but not better cemented together than a bird's nest. However, many delighted in his work, because it was cheap, and a quick way of building; and many, at the house-warming, said, we shall die in this nest, Job xxix. 18. But alas! they too soon found their mistake, for its sandy foundation was tried by the floods, and the superstructure by the wind Euroclydon;

and though many had boasted that the sum they paid for the building was but small, yet the ruins were found to be great, Luke vi. 49. Some, who were very fond of him for his cheap way of building, called him Charity; and, because he would build with any materials, they called him Universal; so putting both together, he has been called by many Universal Charity, but his name is Love-Self; and he answers that name well, for every body that knows him is assured that he hates all but those that love and revere him. They were builders of this stamp that opposed Paul, that wise master builder, and alienated the affections of the Gallatians both from Paul and from his Lord;--they zealously affect you, but not well. Yea, they would exclude you (from Christ) that ye may affect them, Gal. iv. 17.

Judge. You are sure all this is true?

Penetration. It is true, my Lord.

Well, said the Judge, thou hast proved him an impostor, a rebel, and a deceiver. Cryer, call forth Mr. Wisemaster builder.

Judge. Do you know the prisoner at the bar?

Wise. Yes, my Lord, I know not his nativity, but I know the man, and have suffered much by him; for many in my neighborhood, who were just and liberal men, have employed me as a builder, and I have digged deep for a good foundation, and have built on the Rock, agreeable to the ancient laws and model, and have left the sovereign Lord of the Universe to pick me out his own chosen materials, fit for the building: But this man has back-bitten me to those who employed me, and told them that there was no call to dig so deep; and as to materials, they might be got nigher home; and, though it was built on a rock, yet he said that rock had often given way, and it was no safer a foundation than the sand;--and if the people would not listen to him, he has, in the dark, tried to

to pick away the foundation, and taken away some of my materials, and thrust in others, which has caused some dangerous settlements in the building, and these have greatly weakened and shook other parts thereof, insomuch that it looked more like a ruinous heap than a building compact together; and when he has made a breach in any of the walls, he would put in a little untempered mortar—telling them that they must be co-workers together with the spirit; and that all men must exert that power that they were possessed of, and that by the joint co-operation of divine Omnipotence and human impotence the foundation and the superstructure was to be cemented together. And he farther added, that if this human power, was in the least withdrawn from the building, that the divine power was not sufficient to keep it up; for many, he said, had fallen from grace; but I never heard him say, that any soul had ever fell from free-will, and human power;—but that those who had relied upon the ancient report, namely, that Mercy's Building was to be begun and finished, not by might nor by power, but by my spirit, as the Lord of Hosts declareth, Zech. xlvii. 6, 7. These he said, were already fallen into antinomianism.—So, according to his account, there is nothing pure, nothing divine, nor any omnipotence but what comes from flesh and blood.—This, my Lord, is what I have to say, and I believe it is the truth, and nothing but the truth.

Then said the Judge, a man's house is his castle; and it is clear that he has terrified and disturbed the whole family of God; if the foundations can be destroyed, what shall the righteous do? This man by his untempered mortar, is one that follows his own spirit—not the spirit of truth; he makes breaches, instead of closing them up; he sets people at war with God, instead of encouraging them to stand in the battle of the Lord. The whole current of the celestial laws are against him, which I shall select out of an Act

published in the land of the Chaldeans, in the thirtieth year of Israel's captivity, in the month Thaummauz, Ezek. xiii. 1, entitled, "An act for discovering, detecting, and reproving lying Prophets."

"And the word of the Lord came unto me saying, Son of man, prophesy against the Prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord; thus saith the Lord God—woe unto the foolish Prophets that follow their own spirit, and have seen nothing! O Israel, thy Prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, the Lord saith, and the Lord hath not sent them, and they have made others to hope that they would confirm the word.—Have ye not seen a vain vision, and have ye not spoken a lying divination; whereas ye say, the Lord saith it: albeit I have not spoken? Therefore thus saith the Lord God, because ye have spoken vanity, and seen lies, therefore behold, I am against you, saith the Lord God. And mine hand shall be upon the Prophets that see vanity, and that divine lies, they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, peace; and there was no peace; and one built up a wall; and lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower—and ye, O great hail-stones, shall fall, and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, where is the doubting wherewith ye have doubted it? Therefore thus saith the Lord God, I will even rend it with a

stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hail stones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath—upon the wall, and upon them that daubed it with untempered mortar—And will say unto you, the wall is no more, neither they that daubed it; to wit, the Prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.” This is the act that was published in the land of the Chaldeans, entitled, “An act against false Prophets.” The latter part of this act is against the Jewish class-leaders, entitled, “A clause for taking and exposing false Prophetesses and their pillows.”

“Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart: and prophesy thou against them, and say,—Thus saith the Lord God:—Woe to the women that sew pillows to all arm-holes, and make kerchiefs upon the head of every stature to hunt souls. Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? And will ye pollute me among my people for handfulls of barley, and for pieces of bread—to slay the souls that should not die, and to save souls alive that should not live, by your lying to my people that hear your lies?—Wherefore, thus saith the Lord God: Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly; and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand: and they shall be no more in

your hand to be hunted, and ye shall know that I am the Lord: because with lies ye have made the righteous sad, whom I have not made sad: and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezek. xiii. Gentlemen of the jury, pay particular attention to this act, as its whole force is levelled at false prophets, and false class-leaders.

The Prophets are here charged with following their own spirits, instead of the spirit of truth.—Secondly, of seeing vanity and divining lies: that is, exalting free-will and human power—for men of low degree (in feigned humility) are vanity, and men of high degree (in self-sufficiency) are a lie, Psalm lxii. 9—therefore whatsoever savors of men, whether they be men of high degree, or men of low, they savor of nothing but vanity and lies. Thirdly, they are here charged with applying the blessed effects of justification—namely, of pardon and peace, to wrong objects this the prisoner has been guilty of, by declaring that Christ died for all men: and, if he did, consequently he made peace for all men by the blood of his cross: but the Lord says, that "he came not to send peace upon earth, but rather divisions." Fourthly, the Lord declares, that these shall not be written in the writings of the house of Israel, that is, their record shall not be found on high, Job xvi. 17—they are not written among the living: this appears plain, by their being so offended at people's talking of having their names written in the Lamb's book of life, Rev. xiii. 8. The Jewish class-leaders are here charged with making the hearts of the righteous sad, whom God would not have made sad: this is done by telling a justified soul that he may fall from grace. And they are charged with saving others alive that should not live: this is done by encouraging the hypocrite, in promising, and falsely applying, life and peace to him. Sowing pillows under the arm holes, is propping up a dejected spirit with soft words and

false doctrines. Spreading a kerchief over the stature, is veiling the face of fallen Adam, and giving a false sight of fallen man to the poor benighted sinner. Hunting of souls is worrying them out of the truth, and prejudicing them against true prophets; by calling true prophets false ones, and truth itself falsehood. Their being called prophets, and prophetesses, shews their pride. By the Lord's charging them with killing the just, and saving them that should not live, is a lash laid on them for assuming the prerogative of the Lord of life and death: and likewise a cutting throw upon their pretended infallibility, and assumed authority, in telling the righteous, who really believe, that they are in errors, and shall die: and in telling the non elect, who are in a state of death, that they shall have life and peace.

Their doing this for a handful of barley, shews the petty profit they labor for: that for a handful of grain, or even one poor penny a week, they will make the hearts of God's elect sad, whom God has not made sad: and even pollute the sacred name of the Almighty, by telling these lies in his name.

Mr. Wise-Master-BUILDER, the King's witness, thou hast proved him a dangerous man to Mercy's building, a disturber of the household of faith, a degrader of the honest tradesman, and a deceiver of the most honorable and best community: and indeed he is culpable of felony—for he is no less than a house-breaker.

Cryer. Bring in the rest of the King's witnesses.

As soon as the Cryer began to cry, there came a chariot to the door with a Lady and her daughter in it. I perceived that there was a great bustle and whispering in the court—and some said, it is Hephzibah, Isaiah lxii. 4, the queen, Isaiah xlix. 23, and a daughter of Zion with her.—So she alighted, and came into the court in all her Royal attire:—many bowed and wondered at her appearance:

but she sent word to the Judge that she was come to appear in person against the prisoner at the bar. Many rejoiced at that, for he had but very few friends in the court, except Mr. Carnal Reason, and Mr. Lofty-mind.

The Judge desired her Majesty to stand forward, and say what she knew of the prisoner.

Queen. I know him, and have suffered much by him. He once appeared in the Chapel Royal, to do duty in the absence of our chaplain: I do not much like his discourse, but, as he was an aged ecclesiastic, I said nothing against it, till he came to dine at the palace, when I spake freely to him of the love of my King: telling him also of my base original, and mean parentage: of the love and condescension of my Lord the King. I told him of a particular sweet expression of my Lord's, which he spake when he first wooed me, namely, that many daughters had done virtuously, but I excelled them all, Prov. xxxi. 29.

Further, I told him how I had at first doubted of my King's discriminating love, and the sweet promise I met with from his precious lips, which to this day stands on record in our marriage covenant: "I will betroth thee to me for ever—yea, I will betroth thee unto me in righteousness and in judgment. and in loving-kindness. and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the King. Hos. ii. 19, 20:" and that other sweet word—"I hate putting away." Moses, said he, allowed of divorce, because of hard hearts—but I allow of none, nor was it so from the beginning, nor ever shall be by this covenant.

I also told him that my King's Father approved of the match, and made it between us, Matt. xxii. 2. I shewed him my Crown Royal. Psalm cviii. 4. my imputed robe, or wedding garment, Matt. xxii. 11—my stomacher, Eph. vi. 14, and girdle, Isaiah v. 27, my ring also. Luke xv. 22—my shoes, Eph. vi. 15, my ear-bobs, Ezekiel xvi. 12, my

bracelets, Ezek. xvi. 11, my signet, Haggai ii. 23, and all my jewels, Isaiah lxi. 10--and talked very much of my King's kindness and love: at which his countenance fell, his jaw quivered, and his knees shook with malice:--Bursting out into a rage, he told me my King loved concubines, harlots, servants, and rebels, as well as me: and as for my wedding robe, it was imputed nonsense:--all my attire might be taken from me, and my shoes too--and as for my ring, jewels, bracelets, and trinkets, I might be stripped of them all, receive a final divorce, and be shut up in eternal banishment. And the words which my husband the King has said against such harlots as this prisoner contended for, he perverted, and turned against me, in the heat of passion. Tell me no more, said he, of your husband's love, --I have known him divorce many, after he has clothed and wedded them--yea, and strip them too--insomuch that instead of a sweet smell, there was a stink: and instead of the girdle of truth, a rent: and instead of well set hair, baldness: and instead of a stomacher, a girdle of sackcloth: and burning, instead of beauty, Isaiah iii. 27:--Yea, he told me, in plain words, I might loose all my dignity, perish for ever, and be damned after all.

I told him the immense sum that my King paid for me, to redeem me out of debt: and that he died for my soul, in order to bring about this glorious match. To which he answered, there were many in hell for whom he died, and many in hell whom he had wedded: and that my marriage covenant, and my King's discriminating love were nothing but a horrible decree: And further, that Jezebel the witch, and Babylon the harlot, were as dear to the King as I--and then went off with his fallen countenance in all the rage of a devil.

When he was gone, I found such fear, darkness, trouble, and anguish, as is inexpressible:--I doubted of the faithfulness and love of my Lord the King, and staggered in my

confidence of his constancy—for I knew if he made my marriage void, he would break through two covenants—appear false to me, and a deceiver—and if he divorced me, and married another, he would commit adultery,—if he loved all as well as me, he was no husband at all in heart—and if he married more than one, he would be a Polygamist. But surely there is no righteousness in my King—No, far be it from him that he should do iniquity, or give me room to enter into judgment with him, Job xxxiv. 10, 23. However, my thoughts were hard of him, my spirit rose against him, and jealousy, more cruel than the grave, possessed my soul: Finding this cruel suspicion of my Lord's love to me, I could not help shewing it—I acted, in effect, as Vashti did.—in heart I withstood the King's decree, and refused to make my appearance at the banquet of wine.

My King, seeing this, took little notice of me, frowned on me, and seldom spake to me, which rather appeared to confirm the prisoner's words, and added much to my grief, especially the thoughts of such everlasting shame, which would undoubtedly attend one of my rank, when degraded, divorced, and banished, together with the reflection of all those sweet hours which I have enjoyed with my Lord the King, and of another woman appearing for ever in his presence, and in my place and dignity. Oh, said, I, if this could be the case, my fleeting days would drag heavily on; my life would hang in doubt before me, and my soul would be racked with perpetual suspense,—and, even in eternal banishment, I should curse and blaspheme the greatest name, the fairest personage, the sweetest and tenderest companion, that ever the heavens revealed, or a created spirit enjoyed. O, better that my soul could end in oblivion, than be confined to all eternity in the injured lover's hell.

I found myself inwardly galled with the woeful depar-

ture of an undisturbed lover, sick at heart of love, yet racked with cruel jealousy. I arose, put off my sackcloth, and in the words of one desperate, said, I will go in and stand before the King, and if I perish, I perish. As soon as I saw him on the throne, he said, with a sweet smile, what is thy petition, and what is thy request? ask, and it shall be given thee, even to the whole of my kingdom, Luke xii. 32. That soft word brake all my bones, Prov. xxv. 15.—I swooned and dropped; but he said, arise my fair one and come away, Cant. ii. 10; but I answered, heal the bones which thou hast broken, Psalm vi. 2. He answered, blessed is she that believed, I will perform what I have told her, Luke i. 45: why look you so sadly to-day? Gen. 40, 7.—Have I not given Egypt for thy ransom as well as myself:—Yea, Ethiopia, Sheba, and Seba for thee; because thou hast been precious in my sight, and I have loved thee, Isa. xliii. 3; and though I have threescore Queens and fourscore concubines, and virgins without number, yet, my undefiled is but one; she is the choice, or chosen one of her heavenly mother, Cant. vi. 9; the highly esteemed spouse of thy Lord the King—and the chosen daughter of the Lord God Almighty.

These words strengthened me; I arose, went to him, and he held out the sceptre, and again asked what I requested; I touched it and said, thy everlasting self I beg to be given to me at my petition, and to leave thee as a portion to all my daughters when I die, at my request, Est. v. 3. He said, it is done; "I will bless him that blesseth thee, and curse him that curseth thee, and my word and spirit shall never depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever," Numb. xxiv. 9. He then asked, who had been making the heart of his dove sad, whom he had not made sad. The Queen said, the enemy is this wicked Universal Charity; surely, if he had brought

me to blaspheme my Lord the King, he could never have countervailed my King's damage.

I permit such to try thy love, said the King; but justice shall take hold of him, and thou shalt appear a witness for me against him. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn; this is thy heritage, and thy righteousness is of me, saith the King, Isaiah liv. 17.

When the prisoner heard this, he put a bribe into the hand of Carnal Reason, his counsellor, to plead for him; but Reason whisperingly replied, she is of the seed royal, and thou shalt surely fall before her, Esther vi. 13; and Conscience said the same.

Then said the Judge to the Queen:

Judge. His offence is such a complication of spiritual crimes, committed against your Majesty, as never have been brought into any court before.

Queen. I have uttered nothing but the truth my Lord.

Judge. None doubts your Majesty's veracity, Isaiah lxiii. 8. So her Majesty withdrew; and when the daughters of Zion who were but weak in faith, had heard their pious mother's forcible evidence against the prisoner—they found their joyful hope burn, with a sense of their everlasting Father's love; and in all the joys of heaven they withdrew, following their venerable mother and looking at the prisoner, they shook their head at him and laughed him to scorn, Isaiah xxxvii. 22.

Clerk. Cryer, tell Mr. Freeman to stand forth, and give in his evidence.

Judge. Mr. Freeman, the King's witness, do you know the prisoner at the bar? Yes, my Lord, I know him; his name is Love Self, alias Universal Charity.

Judge. What do you know against him?

Freeman. Many things, my Lord—I was once in com-

pany with him, and I was speaking to him of the amazing grace of our sovereign Lord the King, and telling him what a dreadful debt I had formerly contracted with his Majesty, and my inability to pay one mite of the same, Luke vii. 42. I also told him of an awful act of high treason, which I had been guilty of in my giddy youth, Prov. xvii. 11, and of my long imprisonment for it, Psalm lxxxviii. 8. I told him also of my being brought in chains to the court; and of the just sentence that was passed on me for my abominable crime, being found guilty, Lam. iii. 65; and also how I was put into the dungeon, or pit of the goal where the law allowed none, under sentence of death, so much as a draught of water, Zech. ix. 11. I also told him I had petitioned his Majesty, with many tears, to be propitious to me; but I had little hope of succeeding; for I knew Justice, with his flaming sword, kept the key, and stood parter at the prison door. Having lain long in this dreadful dungeon, without a goal-allowance; sinking perpetually in the mire; sticking fast, and crushed with the intolerable sentence of eternal death, I put up another groaning petition—O bring my soul out of prison that I may praise thy name!—O let me not sink nor let the pit shut her mouth upon me! Psalm lxix. 14, 15. Can the dead praise thee? Psalm lxxxviii. 10. Can those who go down into silence hope for thy truth? I could put up these petitions better in the dark dungeon than in the light, because I dared not look up, Luke xviii. 13; though I longed to turn my face towards his holy temple, Jonah ii. 4; and though it were out of the belly of hell that I cried, yet my prayer entered into his ears, Jonah ii. 7, and my gracious sovereign came to this lion's den, and even cried with a loud voice, thy God is able to deliver thee.

These words reached my very heart; he entered the prison, and came to the door of the dungeon, Job. xxxviii. 17, and put his finger in by the hole of the door, Cant. v.

4, and wrote something on my spirit, Jer. xxxi. 33, which I understood not; my soul melted like wax before the flame, under the impression; and I received it so deep, it was as if it had been done with an iron pen and lead, in the rock forever, Job xix. 23, 24; and soon a light shined into the prison, Luke i. 79: I ran to it, in order to read the writing, and it was written thus:—Having nothing to pay, I frankly forgive thee all, Luke vii. 42; I have blotted out thy debt as a cloud, and will remember it no more forever, Isaiah xlv. 22: And at the bottom of the receipt there was the name of my creditor, and the name of his residence; and, as I could not well understand it, I heard a voice, saying, I have written upon him the name of my God, and the name of the city of my God. Rev. iii. 13. The name of my creditor I found to be love, 1 John i. 8, and the name of the city Righteousness and Peace, Heb. vii. 2.

Although this yielded me much comfort, yet Justice the porter, standing at the door with his flaming sword, made me mix my joy with trembling, Psalm ii. 11; how I should pass him, or go by him I knew not; but this fear was removed, for the King came to the door himself, and said, “I proclaim deliverance to the captive, and the opening of the prison doors to them that are bound, for this is the acceptable year, (or Jubilee) of the Lord,” Luke iv. 18, 19. The porter immediately turned the key, and the lock flew back with such violence that the foundations of the prison shook; and many in the infernal regions were alarmed, and armed themselves with indignation, knowing that the prisoner was fled.

As soon as I came up out of the horrible pit, I saw nothing of the two soldiers, between whom I had long been kept a prisoner—I mean the Devil and the old man, they were both left left in the pit—there was no liberty or enlargement proclaimed to them—I fled, but they were left in hold. I suddenly found the chains drop from my hands,

and a voice came unto me saying, gird thyself and bind on thy sandals: I did so, and he said unto me, cast thy garments about thee and follow me: I did so, and followed him; but I wist not that it was true, which was done by the Angel, but thought that I had seen a vision. But as soon as I came into the first ward, Acts xii. 9, I was astonished, for the door was wide open, and Justice, the porter, had put his sword into its scabbard; the flame that waved on it was quenched, Gen. iii. 24, Zech. xiii. 7; his terrible brow sweetly smiled on me; and, as I held the King by his robes, Justice said to him, by the blood of thy covenant I have sent forth the prisoner out of the pit, wherein was no water, Zech. ix. 11; and then the porter looked at me, and, smiling, said, I am faithful and just to forgive thee thy sins, and to cleanse thee from all unrighteousness, 1 John i. 9. I had let go the skirt of my King's robe; the porter took notice of it, and, pointing with his finger to the King, said, turn to the strong hold, ye prisoner of hope, Zech. ix. 12, Nahum i. 7; hinting that there was no safety but in a firm hold of the King's robe, for I was not out of the prison, though out of the horrible pit. So the porter passed along through the second ward before the King, and speaking with a loud voice, he said, I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron, Isaiah xlv. 2. Whether he cut them or brake them I know not, but his word seemed to be enough, for as soon as we came to the iron gates that lead into the city, they opened of their own accord, and stood wide enough, I thought, for a thousand to go out at once. Just before we came to the gate, the King gave me a key, and told me it was called Knowledge: and after that he gave me another, called Regeneration, and told me they would be sufficient to open any gate that ever might be standing in my way. I thanked his Majesty, and held fast by the King's robe till I got

without the gate. And then said the King, I am the good shepherd, I know my sheep, and am known of mine. My sheep hear my voice, and to me the porter openeth, John x. 3: "I call my sheep by name, and lead them out, John x. 3. Then said the King to me, I have revoked thy sentence, and justified thy person; thou art passed from the sentence of death to life, and shall never more come into condemnation, John v. 24. I give my sheep everlasting life, and they shall never perish, neither shall any pluck them out of my hands—he that believeth hath everlasting life, John iii. 36.

Then, said I, but am I exempt from imprisonment for ever? To which he answered, the Son hath made you free, and you are free indeed, John viii. 36; and, as a proof of it, I give thee this white stone, Rev. ii. 17; and that which is written on it is, Justified freely by Grace. This I give thee as a witness and it must be set up in thy conscience, 1 John v. 10; and on this spot of ground thou must set up a witness for me, that I may hereafter remind thee of thy present love to me. If ever thou shouldest get cold in thy affections, I shall tell thee to come to this Bethel, where thou anointedst the pillar. I likewise (as a proof that thou hast overcome me by faith and prayer, and taken my kingdom by force) give thee a new name, which no man knoweth, saving him that receiveth it, Rev. ii. 17; it is the name of Israel, Gen. xxxii. 28: Jacob obtained it, by prevailing with God and man, Gen. xxxii. 28, and I gave it to every overcomer, Rev. ii. 17, as an everlasting name, never to be cut off, Isaiah lvi. 5.

Having mentioned these things to the prisoner, my Lord, he told me I might fall from this free grace and favor of my King; and further, that I might be taken again by the porter; feel the dreadful sword which I thought to have been sheathed; be cut asunder with it as an unprofitable servant, and be imprisoned again till I could pay the utter-

most mite. I credited this false report, and fancied I saw the porter pursuing me with his drawn sword, and rigorous brow, as before; slavish fear took hold of me, and I was entangled in the yoke of bondage, Peter ii. 19.

Many witnesses, who told me that I was a free man for ever, I withstood, and called their testimony an idle tale, Luke xxiv. 11; and said, in my heart, all men are liars; and I told the King that his promise failed, and that he had forgotten to be gracious. Thus Mr. Universal Charity set up my infirmities as a standard of truth; and by the force of his arguments I was overcome, and by him bro't unjustly into bondage or false imprisonment; where I lay, till my King sent a reprieve the second time; and told me Universal Charity had taught rebellion against him, Jer. xxvii. 16, and spoken lies in his name, Jer. xiv. 14, and a false vision out of his own heart; and that he ran of his own head, but I sent him not; and this is what I know of him, my Lord.

Then said the Judge, You are sure this is all true?

Free-man. Yes, my Lord, I shall have cause ever to remember it to my sorrow; it is truth, and nothing else but the truth, my Lord; and I have no more to say.

Judge. Cryer, tell Mr. Dim-sight, the King's witness, to stand forth.

Dim-sight. My Lord.

Judge.* Do you know the prisoner at the bar?

Dim-sight. Yes, my Lord, and have cause for ever to remember him, to my sorrow.

Judge. Well said—what do you know against him.

Dim-sight. Be it known to your Lordship, that I was born blind. I am the son of two blind persons; my parents were poor people, but too proud to beg, therefore they were maintained by the parish, and seemed very contented with coarse workhouse fare;—but there happened to be a famine in that land, and our provisions got worse

and worse;—however, I fain would have sed on it, but I could not; therefore I was determined to turn out upon the high-way and beg for my livelihood. Dig I could not, because I was blind;—but, blessed be God, I was not ashamed to beg.

As I was one day begging on the way-side, there came a person by, of whom I asked an alms; he told me that either gold or silver he had none, but such as he had he would freely give me--because he had freely received it himself. I asked him what he had to bestow; he told me it was that which I much wanted, namely, instruction; and that I must have or starve--for many perish, said he, for want of knowledge. I asked what his name was, he told me his name was Evangelical, and said moreover that himself was born blind as well as I; but by the skill of a good Physician he had received sight. I asked who the Physician was that had cured him, he told me his name was Emanuel, and that he often visited this country to do cures gratis for some, and to blind the eyes of others, that those that see not might see, and that those that see might be made blind. I told him, that as I was blind I could not find my way to him--he said, that if I called on his name he would find a way to me; I could grope for the wall. Is. lix, 10. and if I was to do so after Emanuel, I should find him, for he said that he is not far from every one of us, if haply we might feel after him, Acts xvii. 27. If thou callest upon his name, said he, he will open thine eyes, give thee food, and set thee to work too, and then he departed. As soon as he was gone I felt a strong persuasion spring up in my mind, that what the good man had said was true; I therefore betook myself to calling on Emanuel, that I might receive the blessing of sight. I had not called long, before something of a glimmering was sensibly felt, and various objects were presented to my view;—and, among all the rest, I thought I saw a man standing upon an eminence

and I heard a voice saying, then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped, the lame man shall leap as an hart, and the tongue of the dumb shall sing. These words encouraged me to petition again, which I did; and in answer to my petitions, I heard a voice saying, I have heard thee in an acceptable time, and in a day of salvation have I succoured thee. I found myself succoured indeed—sweetly refreshed, and abundantly satisfied. I cried out, O Lord, thou hast enlightened my darkness—I beseech thee to shew me thy way. He answered me, and said, thou must keep on this crooked path that thou art now in, which will appear straighter by and by; and as thou goest, thou must enquire; and when thou seeest any before thee on this road, thou must follow them, until thou comest to a large ploughed field with a wall round it, and a gate standing wide open, by which thou must enter in; and as soon as thou gettest within the gate thou wilt see a seed-man sowing seed: the grain that he sows will dazzle thine eyes—thou wilt think he is sowing stars upon the ground—thou must follow him, and walk in the light of his seed which he scatters—Light is sown for the righteous, and gladness for the upright in heart.

At the upper end of the ploughed field thou wilt find a vineyard; and just beyond that a glorious high mountain, the place of my sanctuary, which thou shalt surely arrive at ere long. But before that thou must labor in the vineyard—thou must serve in thy day, and serve thy generation; thou must be a keeper of the vineyard, Song viii. 11, and guard it against thieves; and thou must set traps to take the foxes, the little foxes that spoil the vines, which bear but tender grapes, Song ii. 15. Thou must endeavor to crop the superfluous branches, and to tack up the tender shoots; by nails fastened in a sure place. Eccles. xii. 11, Isaiah xxii. 23, for which thou shalt receive one penny

per day for thyself, and one penny per day for others; a penny as a dresser of the vineyard, and two-pence as an host to attend upon others, Luke x. 35; and when the night cometh, in which no man can work, then thou shalt receive thy wages, and spend a long eternity upon the summit of that shining hill, which thou shalt have a glimmering view of hereafter, Isaiah xxxiii. 16, 17. Observe what I have said unto thee,—set up every word that I have spoken, as a way mark, Jerem. xxxi. 21. Set thine heart toward the highway—see that thou turn not to the right hand or to the left. Escape for thy life, look not behind thee, nor tarry in all the plain.

I immediately sat off; and before I had got a Sabbath day's journey a person called to me, and asked me the reason of my running so fast. I told him that it was in obedience to my Lord's command, who bade me escape for my life. He answered, if thou wast an obedient believer, and obedient to the divine command, thou wouldest take more heed to thy steps, and slacken thy pace; for he that believeth shall not make haste, Isaiah xxiii. 16;—nay, all the road that thou hast run is evil, for he that hasteth with his feet sinneth, Prov. xix. 2. He asked me where I was going—I told him that I was to continue on that crooked road, until the road appeared straight and narrow, and then I was to follow that, until I came to a ploughed field, and a vineyard at the upper end thereof, and I was to enter into that by a gate; and when I had entered he told me, I should see a seedsman sowing stars on the ground;—and in the light of them, I should see a glorious high mountain.

He answered me, and said, pray did not that same voice tell you to enquire as you run? And did not the Lord tell you to follow them that you saw on the road before you?—Then said I, yes sir, I am much obliged to you, he really did say so, and I perceive by your reminding me of it, that

you are well acquainted with my Lord. But pray how is it that you are not on this road that I am going? My Lord told me that I was to keep on upon this road.—“But did not he tell you, that the road was crooked?” Yes, sir, I said, he really did; very well then, said he, this is one of the crooks that you are to turn at, and my station is fixed here to guide the Lord’s servants right on their way. I have stood here for some hundreds of years, and many thousands have been turned right by me. Then said I, I hope sir that the road which you have pointed me to, is the road to the field, and the vineyard which I find is wall-ed in. As for the wall said he, regard not that; that is a horrible construction that you have put on the Lord’s word; it is the ploughed field, the vineyard, and the mountain that you are to enquire for. True, sir, said I, they are the chief things that I am aiming at; direct me to them if you please. Then turn down this public road, said he, and you will find thousands travelling upon it: and enquire your way to Kadesh, it is in the land of Judea, and borders upon the wilderness; and when you come to that, you will have the shining mountain full in your view, it is the mountain that you want; that is the summit of all perfection; and that is it, which your Lord told you, that you should sooner or later arrive at.

Indeed sir, said I, you are an excellent director, divinely skilled in my Lord’s direction; and certainly, you are an infallible guide, and have stood as such for a number of years: pray what may I call your name? He answered, my name is Charity. Charity said I! Oh, blessed be God that ever I met with thee!—Thou hast been a sure guide to every enquiring soul, ever since the world began;—walk in Charity, is the King’s command;—and that charity never fails is his absolute assertion. I am sure never to miscarry by following thy direction;—God Almighty bless thee, and God be for ever blessed, for setting

thee in the way to guide the feet of unstable and heedless souls. I immediately set off on the broad road, and soon found legions on the way, all going for the shining mountain. Oh, how did my soul rejoice to see so many on that path, as well as my self. But ere I had travelled far, I heard a voice in my ears saying, broad is the road and wide the gate that leadeth to destruction, and many there be which go in thereat: but straight is the gate and narrow is the way that leadeth to life, and few there be that find it. This secret voice much surprised me, and for a while damped all my joys: but I enquired of one or two if that was the road that led to the shining mountain, and they told me yes; "this road, (said they), leads directly to Kadesh, and the mount is just before it; you cannot miss the road, we are all going to the same hill." Finding them all unanimous in their direction, it chased all the damp of the former voice from my mind, and made me run with alacrity and delight; not doubting in the least but I should gain the hill. But I was all on a sudden disheartened again, by another voice that sounded in my ears, saying, there is a way which seemeth right to a man, but the way thereof is the way of death. And indeed so I found it, for as soon as I came to Kadesh, I found it to be at the foot of mount Hor, where Aaron died: in the utmost border of the land of Judea, joing to the wilderness.

However, I travelled on toward the shining mountain, but before I had gone six miles from Kadesh, I found a wilderness instead of a vineyard; and a dimensionless continent, without any inclosure, instead of a fallow field walled in.

I enquired again if that was the way to the shining mountain, and they told me yes, I was just at it. Then I began to look for the man that sowed stars on the ground, and for the ploughed field. But alas! instead of that, I found nothing but poor starved inhabitants, comparable to

the heath in the desert, which had no eyes to see when good cometh. These inhabited the parched places of the wilderness, in a salt land never inhabited, (by any real christians) Jer. xvii. 6. I had not gone much farther, before I saw the mountain covered with fire and smoke, and roaring with such dreadful thunder that my hair stood on end upon my head. Alas! said I, is this the mountain that a man is to gain the summit of happiness on, after he has labored in the vineyard? Surely this can never be it. However instead of seeing the vineyard, I found myself entirely blinded; I was almost as bad with respect to my eyesight, as I was before I had petitioned Emanuel at all. I heard a number of people praising the mount, and blessing God for bringing them thither. And Moses, the servant of God was cried up continually, but for my part all was terror to me, blindness and destruction. I had not stood there long bemoaning my blindness, before I heard a voice, saying, "seeing that we have such hope, we use great plainness (or boldness) of speech, and not as Moses who put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is to be abolished; but their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their hearts," 2 Cor. iii. 12, 13, 14, 15.

I sensibly felt the effect of this voice, for a mist had fallen upon me, and I went about seeking some to lead me, but found none. The thunder and the smoke, so filled my ears and eyes, that I was almost deaf and blind, and forcibly convinced that I was out of the way; for I had not found the road crooked, as my Lord declared it was; nor had I perceived it narrow according to his account; nor had I beheld any thing of the wall, the gate, the fallow field, the vineyard, nor the shining hill.

Being inwardly stung with remorse, I put up a poor faint petition, saying, "O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servant's sake," Isaiah lxiii. 17.

But I obtained no answer, nor could I even listen for one, for the thunder and lightning rolled and flashed perpetually in my eyes and ears, until I had almost lost my senses, and my mind so filled with enmity against Emanuel, that I even wished I had never petitioned him at all; but in the midst of my distress, I thought I heard the acclamations of happy souls; but the sound of their voice seemed to be quite behind me, saying, "for ye are not come unto the (material) mount that might (not) be touched, and that burned with fire, nor unto blackness, and darkness, and tempest; and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more; for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:—And so terrible was the sight, that Moses said, I exceedingly fear and quake," Heb. xii. 18, 19, 20, 21.

Alas! said I, this can never be the shining mount, for it is covered all over with smoke;—nor can it be the summit of all perfection;—it is rather the fountain of all destruction; it has blinded my eyes as bad as ever, and enflamed my soul with malice against God himself, instead of filling me with love to him; and if a beast is to be killed for touching this mount, I can hardly expect life on the top of it; for if an innocent brute be in danger, a guilty rebel can never be safe. In this dilemma I knew not which coast to steer, nor had I any light left; Moses's veil had quite blinded my eyes, nor could I tell who to enquire of. In the midst of my distress I put up this petition; I have gone

astray like a lost sheep, seek thy servant, for I do not forget thy commandments, Psalm cxix. 176.

In answer to this, I thought I heard a voice saying, for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them, 2 Pet. ii. 27. This answer cut me to the very quick, and brought me even to the gates of death; for I was now fully persuaded that I was directed the wrong road, and yet I knew that the person who turned me out of the right way declared that his name was Charity. I thought if Charity be not a proper guide to Heaven, who is? The man that walks in the path that love points out, must be right, for we are commanded to walk in love, and love must undoubtedly lead to God, for God is love.

But notwithstanding all my logic, I still heard the thunder rolling over my head, and discharging its curses as it rolled; I stood astonished at the dreadful discharge of the mount, but did not know how to account for Charity turning me out of the way, and yet I knew I was out. However, some circumstances occurred to my mind, namely, about his speaking so slightly of a crooked path, his dislike of the wall, the ploughed field, the vineyard, &c. which my Lord most certainly mentioned, and that with an emphasis, and told me to set up his words as way-marks.

While I was thus musing, there came another clap of thunder, and discharged its dreadful curse, saying, cursed is he that removeth his neighbor's land mark.—This much surprised me, and seemed to level all its fire against Charity; but I could not be brought to think that Charity could ever err; or that he could be guilty of dealing so unjustly with one that had been born blind, and just brought out of Egyptian darkness; besides the very name as well as the nature of Charity, must be productive of every thing contrary to so base an action.

But while I was thus busied in justifying of Charity in my heart, there came another clap of thunder over my head, which discharged another curse in these words, cursed is he that causeth the blind to wander out of his way, Deut. xxvii. 17, 18. This fully convinced me that Charity, notwithstanding all his pretensions, had turned me out of the way of God, which greatly distressed me, and yet I knew not which way to take. I knew that I was to go into a vineyard, but alas! there were no signs of that. O, said I, how soon is unwary man turned out of the way!—and instead of meeting with a blessing, here is nothing but curses, and a wilderness instead of a vineyard. But ere I had done complaining, I heard a voice saying unto me, he is swift as the waters. Their portion is cursed in the earth. He beholdeth not the way of the vineyards, Job xxiv. 18.

This whole curse seemed to discharge itself on the head of Charity (falsely so called) whom I had justified times without number. At other times I was ready to take all the blame upon myself rather than entertain a thought that my venerable guide could be wrong. The fault surely, said I, must lay with me; but ere long I heard a voice, saying, turn again, O daughter of Israel, turn again to these thy cities, Jer. xxxi. 21. I answered, turn thou me, and I shall be turned; for thou art the Lord my God, Jer. xxxi. 18.

As soon as I had put up this short petition, I heard the voice of a man, saying, what dost thou here? And I tho't it was a voice that I knew, I asked, who spoke to me?—And to my great surprise, I found it to be my good friend Evangelical. And he asked me what I did there? and told me that I had gone all that way diametrically opposite to the right road; you have all this ground to go over again, said he, and added, did not Emanuel tell you to go on in that crooked path that you then was in, until it became straight and narrow; and did he not tell you to go to

a large enclosed spot of ground, part fallow, and part vineyard, with a shining hill at the end of it? And I said yes, and while I walked on that road, I found my path to get brighter and brighter, Prov. iv. 18; but since I turned out of that way, I have lost all my eye-sight. Then said Evangelical, no wonder at that, the smoke of the mountain has blinded every legalist in the world. How couldst thou think of getting light where God has sent blackness and darkness? justice dwells there in thick darkness, 1 Kings viii. 12. Thou wast ordered to go to Zion, instead of that thou art got to Sinai. The nigher thou gettest to that mountain, the farther thou art from God. The Pharisee is the closest adherent to that mount, and Truth hath said, that he is farther from the kingdom of God, than publicans or harlots.

The damned in hell are just under that burning mountain, and they are as far from God as immensity itself can set them. Pray who told you to come this road? I answered, he was a grave old man, who seemed I thought to understand the road well, for he brought forth many scriptures to me, yet I found an inward check when I stopt and listened to him, but asking of his name, and being informed it was Charity, my heart leaped for joy, I thanked God for placing him by the way side, for I was sure that he must be an able director; for, as one says, Charity believeth all things, 1 Cor. xiii. 7; then said Evangelical, charity and you seem to be both of one faith, for Solomon says that the simple believeth every word, Prov. xiv. 15; and this is your faith, had you been one of Solomon's prudent men, you would have looked well to your way.

But, (said I) does not one declare that we should walk in love, as the most excellent way? and as charity believeth all things, I cordially received his instructions; nor had I a doubt but I was right in following his directions; for who would have suspected Charity to be a deceiver? He said

unto me, you must know, my friend, there are two sorts of charity or love, divine and natural. A man that has got the love of God in his heart loves all them that have got the same blessing; he that loves God, that begat (him), loves him also that is begotten (by him) 1 John v. i. We know that we are passed from death unto life, because we love the brethren, 1 John iii. 14. On the other hand, natural affection—loves nature; as saith the Savior, sinners love those that love them, Luke vi. 32. If you were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19; but remember it hated me before it hated you. A godly man loves and pities sinners, for he has natural affections as well as divine; but a sinner never can love a saint as such; Christ says, you shall be hated of all men for my name's sake,

Thus you see, natural love, loveth sinful nature only; it is enmity against God, it hateth Christ, it hateth his Saints, and it hateth the Savior's choice of them; yet it loveth sinners, it loveth the world, and it loveth his own; thus the friend of the world is the enemy of God, James iv. 4. And Mr. Charity has shewed his enmity, both against Emanuel and against you. Against Emanuel in sending you out of his road, for by sending you to Sinai, he sent you from Christ; for God has set his King upon his holy hill of Zion, Psalm ii. 6, not Sinai; he has also shewed his enmity against thee, in sending thee to the law, where there is nothing to be found for a guilty sinner but avenging justice, and an accusing Moses.

Emanuel makes us free, but the law genders to bondage, Gal. iv. 24, and veils the understanding, and this is visible enough in thee, for thou art both blind and bound; thou canst neither see nor walk. Then said I, Oh, wretched Charity, would to God that I had never seen thee; I find

that there are two men of the name of Charity, and I being blind, shall never know the one from the other.

Pray Mr. Evangelical, do inform me how I shall know Charity Divine, from Charity natural.

Answer. Divine Charity is liberal in communicating divine things, as well as temporal, it holds forth the pure word of God to the souls of others, and guides them in the way of Heaven—and when sinners are enabled to receive the grace of life, their sins are immediately covered by the righteousness of Christ, which grace has provided; as it is written, and above all things have fervent charity among yourselves: for charity shall cover a multitude of sins.—Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God, 1 Pet. iv. 8, 9, 10.

Thus divine charity distributes sound divinity, as well as temporal relief; whereas, natural charity loves corrupt nature, loves sinners, loves errors, and loves the world, therefore is justly called vile affections, Rom. i. 26; and as it hates God, his sovereignty, his dear son, and his chosen people, this charity must die; real saints have crucified the flesh, with the affections and lusts, Gal. v. 24; for he that loves father or mother, wife or children, better than me, is not worthy of me. Now if the inordinate lovers of near relations cannot be the Lord's disciples what shall we say of the lovers of Cain, Judas and Esau? However, his malice to you has been great; for instead of sending you to Mount Zion, where every saint must go, he has sent you to Sinai (the bond-woman) that God might curse you—for as many as are of the works of the law are under the curse, Gal. iii. 10; and instead of sending you into the Church, to the holy people, the redeemed of the Lord, which is called a city sought out, not forsaken, Isaiah lxii. 12; but tenderly kept and enclosed with a wall of salvation, he has sent

you into the wilderness—and here you might wander forever, and speed no better than all the bond children have done, who are said to wander in the wilderness where there was no way, Psalm cvii. 4.

But said I, the law commands us to love God and our neighbor? Yes, said Evangelical, it commands us to love, but it gives us no love, and we are filled with enmity against it; it tells us to do and to live—but it gives us no strength to do with, and we have none of our own, consequently it can give us no life. Therefore all that cleave to this law are called bond children, and they are all in bondage as you are now yourself. Hagar is said to be the bond-mother of every bond-child; but Sarah, the mother of Isaac, was a free-woman, and a type of the heavenly Jerusalem above, which is said to be the mother of us all. Our reconciled Father in Christ is the husband of her, and to him thou must go for love, for liberty, and for life; as it is written, “But ye are to come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect—and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel, Heb. xii. 22, 23. Thus you find your freedom, your blessings, your reconciled God, and your mediator, your new covenant, the Angels, and all the saints, are at Mount Zion.

What dost thou do slaving here? Dost thou think to produce evangelical obedience under the legal yoke?—Canst thou fetch life from the sentence of death? Thou hast no business to toil here—thou art to serve God in the newness of the Spirit, and not in the oldness of the letter, Rom. vii. 6. Thou art to walk in newness of life, Rom. vi. 4, and not under the ministration of death, 2 Cor. iii. 7.

If thou seekest to be justified by the works of the law, thou art fallen from the method of grace. Think not to frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain, Gal. ii. 21;—thou hast got all thy road to go over again.

Then, said I, I am blind, I cannot see; I shall never find my way back again. O Charity! Charity! I would to God thou hadst never been born. Pray, Mr. Evangelical, is there not a string or something round my feet? I cannot see it myself, because I am blind; but I can feel it, for I cannot move one foot. And he said unto me, yes, there is, and no wonder—'tis a wicked thing to turn (as thou hast done) from the holy commandment delivered unto thee, 2 Pet. ii. 21. God has fulfilled his word to thine apostacy—his own iniquity shall take the wicked himself, and he shall be holden with the cords of his sins, Prov. v. 22.

After he had said this to me, he departed, and left me where I was, and I remained there in hold for nine months, without going one step forward or backward. My heart was too hard to pray, nor could I look up for help; for I found that the sentence of the law was already passed on me. At the end of nine months I groaned out the distress of my soul, and lamentably complained in my spirit: in answer to which these words came to my mind: "But I obtained mercy, because I did it ignorantly in unbelief." This produced a beam of hope, for I felt it sensibly spring into my heart. I answered and said, Oh Lord, I will run the way of thy commandments, when thou shalt enlarge my heart, Psalm cxii. 32. Soon after this there came a person up and spoke to me, of whom I asked an alms, for I was almost starved. The voice that I heard appeared to be the voice of a woman; who said unto me, such as I have give I thee; and then she sat down by me on the ground; or, in other words, she became as under the law, to gain me who was under the law. She then pulled me

down upon her knees, for I was lighter than vanity; and she drew out her breast, and bid me suck, which I did, until I was much refreshed; she then set me upon my feet, but I could not stand. She, seeing this, put her right arm around my middle, and she rested my whole weight upon her right hip,—and in less than ten minutes she brought me to the very spot from whence I strayed at first, and then sat me down in an even place, Psalm xxvi. 12. I immediately perceived that it was the same path from which I had so foolishly strayed; for the light, which had all been withdrawn, began to shine upon me again. I then looked up at my kind friend, who appeared a friend in need to me, and I saw that she was a comely and delicate woman, Jer. vi. 2, for whom I felt a stronger affection than for all the visible objects I had ever beheld before; and I desired to know her name—she answered and said, Is it not written, that “ye shall suck and be satisfied with the breast of her consolation (as I have just suckled you;) that ye may milk out, and be delighted, with the abundance of her glory; ye shall be borne upon her sides (as I have just suckled you;) that ye may milk out, and be delighted, with the abundance of her glory; ye shall be borne upon her sides (as I have now borne you,) and be dandled upon her knees, Isaiah lxvi. 11, 12, (as I did you when I sat you down in my lap;)” this day is this scripture fulfilled in you—and when she had told me to set my heart to the right way, she immediately departed.

As soon as I got fairly on the road, I found myself much enlightened indeed; and I then took a view of the broad road, and saw the dreary desert, and the burning mountain plain enough—and all the multitude that were wandering in that vast wilderness. But I perceived that there was hardly any of them that was so sensibly in hold as I was; they seemed in the general to be very cheerful, as if they were out of all danger.

I could but admire the goodness of God to me, in bringing me out of my bondage, from the bond-woman and her children, and directing me to join his own family when at the same time he left so many thousands in a state of insensibility behind. Then came these words to my mind: God setteth the solitary in families: he bringeth out those which are bound with chains, but the rebellious dwell in a dry land, Psalm lxxvii. 6. I now looked about, to see if I could see Mr. Charity upon the road—I mean him who turned me out of the way: but I could see nothing of him. And 'tis plain to me that he never was on this road at all—he only stood as a false guide to call passengers who go right on their way, Prov. ix. 15. I was afraid to stay any longer to make remarks; I therefore sat off, and for a time my road was pretty even; but soon I found various crooks and turnings; some very rough places;—and at other times it was much overshadowed; but I was encouraged by the application of these words, I will bring the blind by a way that they know not; I will make darkness light before them and crooked things straight: these things will I do unto them, and will not forsake them, Isaiah xlii. 16. These words sweetly comforted my soul, and I presently came into a straight, but narrow path; it was so narrow, that none can go here but those that deny themselves; here is room for the soul and the Savior, but here is no room for self. This straight path led me to a sweet opening, where the sun shone gloriously. Here I saw the gate, and the wall; the gate stood wide open, and I heard a voice saying. Go ye into the vineyard, and whatsoever is right, that shall ye receive, Matt. xx. 7. Enter thou into the joy of the Lord.

As soon as I got in, I saw the nearer part of the inclosure to be all fallow-ground, Jer. iv. 3, Hosea x. 12; and there was a man, dressed in white raiment; who was sowing seed in the field; and as I drew near him, I took particu-

lar notice of his heavenly countenance. He had a sweet smile that sat on his face, and yet there often fell a rolling tear from his cheeks, as if he mingled his joy with sorrow. But I thought it might be the distinguishing mercy of God to him that might be the cause of his pious grief; this I was soon convinced was the case, by the sudden application of this text, They that sow in tears shall reap in joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him, Psalm cxxvi. 5, 6. I looked at the seed and it shone like stars as he scattered it; then it came into my mind what my Lord at first had said unto me, that I should find a man sowing seed, which would shine like stars. And it really did—and an unutterable joy sprung up in my heart;—in the rays of this seed I saw clearly the vineyard at the upper end of the fallow-ground; and above the vineyard I saw a lofty mountain, with a throne upon it; and a light on the road guided me to the sweet countenance of him that sat upon the throne. I cried out, Oh Lord, in thy light we see light; and then came the same text to me that was applied at first—that light is sown for the righteous, and gladness for the upright in heart, Psalm xcvi. 11; and indeed so I felt it, for I looked at the seed, till I thought not only the day dawn, but the day star had arose on my soul, 2 Pet. i. 19;—unutterable was my joy, while this incorruptible seed, the word of God, operated upon me.

In this vineyard I have continued ever since, my Lord; but shortly expect my removal to the mount, according to the promise. Thus have I given your Lordship an honest account of what I have suffered through the wickedness of the prisoner at the bar. How he perverted my Lord's words,—how he turned me out of his way,—and of the rebellion which he led me into, and of my being laid in irons for it. And all this was through his hypocrisy, who stopped me in the heavenly race, and turned me from the path

of life—even to the great hazard of my soul's salvation. And what I have said is the truth of God, the real truth, and nothing but the truth.

Judge. Then said the Judge, I am even provoked by hearing the abominable crimes of this man. He has perverted the command which Emanuel gave to Mr. Dim-sight, and has falsely construed the word of God. He has laid his false constructions as a stumbling block in the way of the blind, Levit. xix. 14, instead of taking the stumbling blocks out of the way, Isaiah v. 14. Jeremiah tells us to set up way-marks, Jer. xxxi. 21—that is, as David says, we are to cleanse our way, by taking heed thereto according to God's word; therefore the man that falsely construes, removes, or obscures any essential truth, is cursed of God for removing his neighbor's land-mark, Deut. xxvii. 17. And as he has turned Mr. Dim-sight from the holy commandment delivered unto him, he is cursed of God for turning the blind out of the way, Deut. xxvii. 18. He guided the poor man from Emanuel, instead of sending him to him; and had it not been for a singular providence, poor Dim-sight would unavoidably have been tumbled into the ditch, Matt. xv. 14. And all this was done by assuming a divine and sacred name; in this disguise he has acted worse than the devil, who transforms himself into an angel of light; because the name Charity, is never once applied to the love or affections of fallen nature in all the divine oracles. Charity is the soul of all real religion, Cor. xiii. 13, the grand cement of Mercy's building, Col. ii. 2, the immortal bond of all perfection, Col. iii. 14, the first and grand fruit of the Holy Ghost, Gal. v. 22, the root and ground of all other graces, Eph. iii. 17, and the essence of Jehovah himself; for God is love, 1 John iv. 8.

Behold, this sacred name is assumed by a depraved sinner, and applied to the affections of fallen nature, without any distinction or relative terms; whereas the divine Law

giver is particularly concise in specifying the relative terms, when He mentions the love or affections of fallen nature. Hence we read of natural affections 2 Tim. iii. 3, Rom. i. 31, inordinate affections, Col. iii. 5, vile affections, Rom. i. 26. And those graceless sinners who have the greatest share of them, are said to be evilly affected against the brethren, Acts xiv. 2, but zealously affected to that which is bad, Gal. iv. 17. Therefore a real saint must crucify the flesh, with the affections and lusts, Gal. v. 24. God says that natural affections doat upon idols; that it loves sinners only; that it loves the world; that one of the world loves his own; but that it is enmity against God—not subject to his law; that it is friendship with the world—and that the friend of the world is the enemy of God. Therefore the Savior declares, that if any man come after me, and hateth not his father and his mother, and even his own life also, he cannot be my my disciple;—when, alas, these wretched affections are set up as a fruit of the Spirit, and the grand criterion of a Christian;—while it is at war with God, and his saints, and doating upon every reprobate that is in hell. This is counterfeiting—not only the grace of God, but even God himself; therefore by his assuming that sacred name, his wickedness is great, and his iniquities are infinite, Job. xxii. 5.

Judge. Cryer, tell Mr. Adoption, the King's witness, to stand forth, and give his evidence against the prisoner at the bar.

Then said the Judge, Mr. Adoption, the King's witness against the prisoner at the bar, do you know him?

Adoption. Yes, my Lord.

Judge. What is his name?

Adoption. His name is Love-self, but some call him Universal Charity; however, I know him well.

Judge. You have heard his indictment; is he guilty or not?

Adoption. It appears necessary, my Lord, to acquaint your Lordship of the way in which I first became acquainted with him, that my evidence may appear the more plain and forcible. My first Father was heir to a vast estate that was given him by divine donation. Honor was laid upon him, Psalm xlix. 12; and excellent Majesty was given unto him; but he was to hold his estate and dignity upon certain conditions of honesty, Gen. ii. 17. He being led away by his wife, who had been deceived by an old outlawed rebel, who had rebelled against his Sovereign, and for his disloyalty had lost his own habitation; this evil one led my father through the bounds of honesty, and brought him to rob the garden, and steal the fruit of his most bountiful benefactor. This he did to his cost, and found the words of wisdom true, that as he digged a pit, he fell into it; and as he followed the serpent through the hedge, the serpent bit him, Eccls. x. 8.

My father not continuing in honor, became like the serpent that bit him; and all his children are by sin a generation of serpents. However, he lost his honor, his estate, and, what is still worse, the favor of his most bountiful benefactor; was expelled the presence of his Sovereign, and fell under his just displeasure and heavy sentence, Rom. v. 18; banished from the garden and left to wander in a solitary way. I, my Lord, being one of this thief's children, wandered near thirty years in a waste howling wilderness, and found no city of habitation; but at last I was informed by a voice from one, whom no eye ever saw, or can see, that the Son and Heir of my father's Lord and Sovereign, was appointed to dispense life and favor, in his Father's name, to some of the family of my poor dishonest parents; and I was determined to make my case known unto him by a petition, let come on me what would. So I covered my face in token of guilt, rose up from my dunghill in haste, and let my request be made known unto him.

I got his ear; he stood still, listened to my voice, and asked what he should do for me. I told my case to him, and begged to be made one of his hired servants. He smiled sweetly on me, and said, thou wert lost, and art found; I came into this wilderness to seek and to save that which was lost. Thou hast found grace in my sight; I know thee by name; I am come to take the prey from the mighty, and deliver the lawful captives; thou art a son by thy faith, an heir of my Father, and a joint heir with me: Believe the truth, my word is truth; heaven and earth shall pass away, before my word shall fail. Thy inheritance is forever; and as a pledge, to assure thee thereof, take this kid and make merry with thy friends, and feed it beside the shepherd's tents.

Seeing him going to depart, I said let me go with thee, lest I lose my way in this wilderness. He answered me, and said, thou canst not follow me now: But I said, O Lord, take me, lest some evil beast devour me. And he said, I have made with thee a covenant of peace, and I will cause the evil beasts to cease out of the land, and thou shalt dwell safely in this wilderness, and sleep in the woods, Ezek. xxxiv. 25. I cried out again, O let me follow thee, why should I turn aside from the footsteps of thy companions? Song i. 7. But he answered, go thy way forth by the footsteps of the flock, and feed thy kid beside the shepherd's tents, Song i. 8; there, said he, I cause my flocks to rest at noon; there is goat's milk enough for the kid, Prov. xxvii. 27, and strong meat for thee, and wine too for those who are of an heavy heart.

As soon as my gracious Lord had left me, there came a man by me with his hair oiled, and parted on the crown of his head, with a dejected countenance, and words smother than oil; I told him of the kind providence I had met with, the music I had heard, and shewed him the kid I had received; and farther, I enquired for the shepherd's tents to

feed it at. He seemed to fret inwardly about the kid and music, all the rest he said he understood, but a kid he had never received, nor had he been so indulged as to make merry with his friends, Luke xv. 29; he told me also, that there was one shepherd, who was an infallible feeder, and he had others under him; but all beside him, and his, ran before they were sent. So I followed him joyfully, thinking it a kind providence to meet with such a director, not considering what he was; but when I came to the tent, and stood a minute or two at the door, I heard one man say to another, Mr. Hypocrisy, with his Nazaritish head and fair speeches, has beguiled thee that poor green countryman: He is gone after his harlot as an ox to the slaughter, or as a fool to the correction of the stocks; and there he will stay till a dart strike through his liver, Prov. vii. 23; and then perhaps he may escape as a bird from the hand of that fowler, Prov. vi. 5.

These words made me all eyes and ears; so when the old shepherd appeared, I shewed him my kid: He looked very grimly at it; I told him I was come to water and feed it at his tent. He said it was one of the lean kind. As I stood by the window, and looked through, I saw the river of life glide by, as clear as crystal, and likewise the still waters of comfort. The river being at some distance from the tent, he sent one of his servants to it to fetch water; and I saw him put on a pair of shoes, made by one Mr. Traditions: and he jumped into the river, and fouled the water with his feet, and then gave it to the kid, thick and muddy as it was; and as for the green pasture, he trampled upon them before he gave the kid any. Then came to my mind this passage, "Seemeth it a small thing unto you, to have eaten up the good pasture, but you must treat down with your feet the residue of your pastures? and to have drank of the deep waters, but you must foul the residue with your feet," Ezek. xxxiv. 18. All this I observed,

and treasured it up in my heart; and to try him farther, I asked if my Lord's keys were committed to his care? and he said yes, to my care. Then I asked if he had got the key of the larder and wine cellar; he answered yes, and of every thing else. I asked him to give me a little wine that was strong, Prov. xxxi. 6, some well refined, wines on the lees well refined; such as my bountiful Lord allowed: I begged it might be old, for I told him I had no desire of new, I thought the old was better, Luke v. 39. This pert talk of mine, did not seem to please the hypocritical host very well; however, he went to the cellar, but I perceived he had lost the key of knowledge, Luke xi. 52, so he could not enter in himself; and I that was going, he hindered for a time, Luke xi. 52; however, he brought me up a little drop of mixture and gave it to me, but not sufficient to make me forget my poverty, nor my misery, Prov. xxxi. 7. Then came this passage to my mind with power—"Thy wine is mixed with water," Isaiah i. 22.

I asked him if he had any other provisions, such as the scriptures called good things full of marrow and fatness.—He said yes; but when it came to table, it was nothing but husks, such as he fed the swine with, Luke xv. 16. I fain would have filled my belly with it, but could not. O, said I, how many hired servants hath my Father, who have bread enough, and to spare, but I perish with hunger; my leanness, my leanness, woe unto me!

This poor way of living brought many disorders on me, and I loathed the light food of this house. Beside, all my food here must be paid for; I must either pay it in cash or in labor; that is, I must perform certain conditions for it; there was nothing to be had without money, nor without price, Isaiah lv. 1. So I took my final leave of him, finding him an unfaithful steward, Luke xvi. 1, or rather a task master. Experiencing a severe hungering and thirsting after Righteousness, I went with my complaints to my most

gracious Lord the King, and he told me he would not suffer the souls of the righteous to famish. I told him I could not feed at that tent. He told me they had made the commandment of God of none effect by their traditions; and farther, he bid me beware of the doctrines of the Pharisees, which are hypocrisy. From that time I saw through this Host effectually; and I think he acted worse with my master's keys, than Judas did with his bag; for, though Judas was a thief, and bore the greatest part for himself that was put therein, yet he only, by his covetousness, pinched the belly of the disciples, but this Universal Charity, by his hypocrisy, wanted to starve both soul and body together. And thus, my Lord Judge, I have declared all I know, and nothing but the truth.

Then, said the Judge, you are sure you saw him foul the waters, and mix, or adulterate the wine?—Yes, my Lord; and, moreover, my sovereign Lord and King told me it was mixed; and I am too good a Judge of that sort of liquor to be deceived, my Lord.

Judge. Cryer, tell Mr. Watchful, the King's witness, to stand forth, and give in his evidence against the prisoner at the bar.

Do you know him, Mr. Watchful?

Watchful. Yes, my Lord, I know him well—and have suffered much by him; and so has the honorable master that I serve.

Judge. Well said; you have heard his indictment—what say you? is he guilty of the numerous crimes laid to his charge, or not?

Watchful. By our Lordship's leave I will give an account of the manner in which I first became acquainted with him, and then my evidence. I am a native of a country well known to most in this honorable court; for the name of it is entirely singular, being called Empty, void, and waste, Nahum ii. 10. In that country, my Lord, I

carried on a large trade in the weaving branch, Isaiah lix. 5; and was in partnership with several others, and much on the gaining side; insomuch, that we built ourselves up in an opinion of our property being very considerable, and took it for granted that we were rich and increased with goods, and had need of nothing, Rev. iii. 17. Being established in this vain opinion of our immense wealth, we never took stock, to see what we were worth—but took it for granted that our gains were great; this led us wholly to neglect our books—the day book and ledger, were entirely laid aside—neither balanced nor settled; therefore every thing went to wreck: for if business be not minded by the tradesman, business will not mind him. However, we thought all was well; and being greedy of gain we extended our trade, and manufactured all kinds of stuffs for wearing apparel, as well as for bedding, and made a deal of linsay woolsey also; and, in order to recommend it, I wore a suit of it myself.

It happened one night that I had been out very late about business, and coming home and going to bed very late and very weary, I was remarkably restless in my sleep, and towards the morning I had a dream; and by the many different scenes that were exhibited on the thresholds of fancy, I took the whole vision to be a prelude to some future troubles. But just before I awoke I had a most wonderful view of a glorious person, mounted on a white horse; he was clothed with a scarlet vesture, and many armies followed him upon white horses, clothed in fine linen, white and clean, Rev. xix. 11, 12, 13, 14, I thought the linsay woolsey garment that I wore looked so filthy, when compared to theirs which I saw, that I loathed myself in my own sight, and was determined to get my own clothes scourged, or else to get a new suit made up. However, I awoke, and behold it was a dream,—yet it hung heavy upon my mind, and I lived in daily expectation of its being fulfilled

by some troubles. I told my partners at dinner time of my dream, and of my thoughts of future trouble, &c. but they laughed it off: however I had often been a fatal dreamer about lesser matters, and I appeared no less in this. For it happened one day, as I was returning from the workshop to my house, that a man stepped up to me and asked me where I bought that coat that was then on my back? I told him that I bought it not, but that it was my own manufactory; he desired to see the loom, which I shewed him:—he immediately turned round and caught me fast by the collar, and told me that I was his prisoner, and that he seized me in the King's name. I sternly replied, What have I done? He answered, You have violated the laws of the King of Kings, by which you have forfeited your life, a confiscation of goods and of all that you have. I stood trembling, and said, Pray, Sir, shew me your commission, and the law that I have violated;—for surely in profound ignorance have I done this! He replied, My name is Moses the King's servant: and one said to be faithful in the King's service; you will find my name affixed to all your laws. Oh, Sir, if that be your name, I have no doubt of your commission—but do shew me the statute that I have violated, and take my partners as well as me—for there are many of us in co-partnership,—the trade, Sir, is not all my own! He replied, that my name stood first on the bills—there was nothing of Co. affixed to it:—Besides, said he, I have an especial warrant from the King to apprehend and bring you before him; I shall therefore immediately take you into custody, until the appointed time for hearing. I earnestly importuned to see the act that I had broken, and at length prevailed; for he pulled a roll of vellum out of his bosom, and read it with an audible voice:—Hear ye the unalterable statute of the Great King, published in the middle age, entitled a repetition of sundry laws, and an act to prevent mingling:—“Ye shall

keep my statutes: thou shalt not let thy cattle gender with divers kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled with linen and woollen come upon thee," Levit. xix. 19. And again, "Thou shalt not wear a garment of divers sorts, of woollen and linen together," Deut. xxii 11.

I felt the dreadful horrors of guilt spring up, and began to make request for my life; but he sternly replied, the law is not made to give life to transgressors. I begged of him to intercede for me, but he told me my request was vain, and bid me put no trust in him, for Truth hath said, there is one that accuseth you, even Moses, in whom you trust. He immediately cast me into prison, and before he left me he took a little book out of his pocket and read the following clause:—"And when he began to reckon, one was bro't unto him which owed him ten thousand talents; but forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made," Matt. xviii. 24, 25. He ordered the prison to be kept with all safety, and departed, leaving me in the most forlorn condition, and in the most dismal place that ever poor mortal was found in; and there I continued for five months. I had one night's dream during my confinement, of a man's coming to see me, whose name was Good Hope, a neighbor of mine—but one that I had ever detested as a singular man, who shunned all company, found fault of every body, and was social with none. And indeed my dream came to pass—for the very next day he called upon me; I was not very glad to see him, for I never had entertained a good opinion of him, but contrawise. However he asked me how I came there, and I honestly told him, he seemed to smile, as if he was glad to find me there—which did not at all surprise me, as he was ever deemed a man of a very uncharitable spirit. I told him for my part I found nothing to

smile at, nor was his smile at all seasonable to my present feelings. He told me he did not smile at my present misery, but in the expectation of my future deliverance. I replied, I have heard enough of the law to know that there can be no deliverance for me; my debt is such, as all that I have in the world will never pay. He told me he had been in the same prison, and his debts had been as great as mine and he was cleared by an act of grace; he told me the whole of his own imprisonment and deliverance; and explained the laws to me, and the office of Moses, in a most wonderful manner—he told me what court to appeal to, and what throne to aim at in my appeal. He advised me what advocate to call on, what counsellor to trust in, and the privileges granted to prisoners, in various ancient Acts, which he quoted. He told me of the Intercessor who was allowed to intercede for imprisoned debtors, and of a surety that had cleared thousands, and that had even cleared him.

These were seasonable instructions indeed, my very soul dissolved at the thoughts of a surety, the very name was like an ointment poured forth. But I replied, I do not know where or how to come at this wonderful friend. He answered, believe what I have told you, and thy faith will find her way to him, and he will make his way to her—and added, don't you long for a deliverance? I said, yes, and should you not be glad to see it brought about? I replied, glad indeed. Then said he, believe, and thou shalt find thy faith to be the substance of things hoped for, and the evidence of things not seen, Heb. xi, 1. He then mentioned several characters that had been in my case, and that had been happily cleared in the same manner that he was. He mentioned one man in particular, a native of the land of Uz, Job i. 1, one supposed to be of the posterity of Abraham by his wife Keturah, Gen. xxv. 1, he told of this man's troubles, and of his desire to come even to the seat

of his creditor, Job xxiii. 3, where he knew he might dispute with him, and so be delivered for ever from his judge, Job xxiii. 7; he told me that he fixed his eye upon a day's man, that could lay his hand both upon him and his creditor, Job ix. 33. He eyed him as his redeemer, Job xix. 25, and knew that if he went to the bar, with his eye fixed upon him, that his creditor would not plead against him with his great power, no (so far from it), that he would put strength into him, Job xxiii. 6.

Thus he desired to come to trial, for he knew that he should be justified, Job xiii. 18. And his request was granted, when he intreated his creditor to put him in a surety with him Job xvii. 3, which he really did, and his captivity was turned, Job xlii. 10, his creditor was gracious unto him and he was delivered from going down to the pit, for he found a ransom for him, Job xxxiii. 24. He again enforced credence on me, to all that he had said, and told me to add earnest petitions to my faith, and by the instrumentality of those two things, I should be cleared for ever, and enlarged too, and then he left me.

Never was I so surprised, to find such knowledge and skill in a man, that I had ever detested and deemed a mere fool; however I found him wiser than all the men I had ever discoursed with in the world. And I verily believed all that he said, and petitioned fervently, according to his advice, which much assuaged my grief, and composed my troubled mind; and in the evening I dropped into a gentle sleep, and thought I saw a person standing before me, and saying, this shall be written for the generation to come: and the people which shall be created, shall praise the Lord, for he hath looked down from the height of his sanctuary; from Heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed unto death, Psalm cii. 18, 19, 20. I awoke, but to my great astonishment I found myself at home in my

own house, delivered from all fear, and felt myself one of the happiest beings in all the world. I had lost my linsey woolsey garment, and was clad from head to foot in a long robe, Isaiah lxi. 10.

Finding myself so inexpressibly happy; I petitioned my Lord to take me, and all that I had, and all that I was, as his own for ever, and desired to be employed in his service, —yea, even if it was in the meanest capacity, that I might testify my love and gratitude to so benign a friend, a friend that sticketh closer than a brother, Prov. xviii. 24.

In answer to my petition he said, if ye love me feed my sheep, John xxi. 16. I went to my kind neighbor, whom I had formerly despised on account of his singularity, but one that I highly esteemed now, on the account of his wisdom and sanctity, and told him of my petition, and of the answer to it, and begged him to unfold it to me, which he did.

He told me that my Lord and Master was heir of all things, that the world was his, and the fullness thereof, all the beasts of the field, he told me, were his, and so were the cattle upon a thousand hills. But the sheep, he told me, he had a particular regard for, as his own purchase, and told me moreover, the name sheep was a figurative name, given to elected men, as it is written, and ye my flock, the flock of my pasture are men, and I am your God, saith the Lord God, Ez. xxxiv. 31. Feeding of them, he said, was telling them publicly what God had done for me, he has raised you (said he) up to be a shepherd in this place, and there wants one bad enough—for the place is overrun with weavers, Isaiah xix. 9. See that thou be not disobedient to the heavenly vision, seek the sheep!—take the oversight thereof, not for filthy lucre, but of a ready mind, and when the chief shepherd shall appear, ye shall receive a Crown that fadeth not away.

I thanked and blessed my kind interpreter, and went

boldly to the work immediately—some approved of the food and longed after it—others in a perishing condition followed me close, but the dogs barked, Psalm xxii 16, the serpents hissed, Mat. xxiii. 33, the goats disdained it, the bulls compassed me round about, Psalm xxii. 12, the foxes snarled, Ezek. xiii. 4, the wolves howled, Mat. xvii. 15, the bears growled, Prov. xxviii. 15, the leopards grinned, Jer. viii. 23, the swines turned up their snouts, Prov. xi. 22, the asses lifted up their heels, Jer. ii. 24, the lions roared, 1 Peter v. 8, and the bears withstood me, 1 Sam. xvii. 34, but the sheep seemed to know the voice of the chief shepherd, by the instrumentality of the inferior one—my sheep hear my voice (saith the Savior) and they follow me and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands.

I told my most blessed master of the opposition that I met with: he told me to pass through all the flock, and to remove from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and spangled among the goats, and of such, said he, shall be thy hire, Gen. xxx. 32. Remove, said he, all the spotted and spangled, for they have corrupted themselves, "their spot is not the spot of the children, they are a crooked and perverse generation, Deut. xxxii. 5, therefore remove them all from my flock; so shall thy righteousness, in my service, answer for thee in time to come: when it shall come for thine hire before my face, surely they shall be thy joy, and the crown of thy rejoicing, in the great day of accounts," Philid iv. 1, for I have said that such shepherds shall shine as the stars for ever and ever, Dan. xii. 3. I immediately set about this work, and endeavored to give as good a description of the various sorts of cattle as I could, and attempted to describe the real sheep, their spots, and the colors of them, and of the chief shepherd's care over, and love to them, which the sheep seemed to feed on, but it greatly

provoked the beasts of the forest; and they beset me round about as usual, but I withstood them, and was greatly encouraged by this text, and if after the manner of men I have fought with the beasts of Ephesus, 1 Cor. xv. 32, and with this also, but the Lord delivereth me out of the mouth of the lion, and out of the paw of the bear, 1 Sam. xvii. 17.

I had the following night a dream, that the sheep had conceived by a spangled ram, Gen. xxxi. 10, 11, 12, and that my flock would greatly increase. I went therefore to my old interpreter to know the meaning thereof; and he told me, that it was to shew me the certain increase of the flocks; that as the elect of God were called sheep, so the everlasting Father was pre-figured under the old law by a ram—As the real sire of the flock, bearing that figurative name sheep. And he added, that I should doubtless see, in a few days, a great increase of the flock, for that the vision seemed particularly to hold forth; for where God gives a vision of conception, it generally is followed by pregnancy and production.

And indeed so I found it, for soon afterwards many appeared great with young, and some had brought forth unknown to me, which I was surprised at, and at this time I found it an hard matter to get food for them, and yet it was a time when food was most wanting; I therefore went home and beseeched my chief shepherd not to let them perish with hunger.

And that night I dreamed that I saw my Lord with a long cloak on, Isaiah lix. 17, and girded about the paps with a golden girdle, Rev. i. 13; and his bosom was wide open, where there seemed to be a deal of room, Isaiah xl. 11; and his right hand was hung down, as if it was intended to help any that should stand in need of help; when I awoke I knew not what it meant, but in answer to an humble petition, I had the whole of it applied to me, he shall

feed his flocks like a shepherd, he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young, *Ibid.*

I went to the flock and explained as well as I could, the whole of this vision, and surely the sheep fed on it, for they flocked round about me, as if they would really butt me with their horns, if I did not feed them.

I perceived also, that many of the dams were pregnant, and that there were several that had brought forth, that were rather weakly, which I endeavored to strengthen, by putting them into the tenderest pastures; but alas! as there began to be a number of lambs, I had more work on my hands than ever—For the wolves and dogs were perpetually after them.

But in my trouble I went to my kind interpreter, and informed him of the difficulties that I had met with. He told me that God had crowned me with knowledge, *Prov. xiv. 18*, and had committed to my trust the true riches, *Luke xvi. 11*, which I must carefully communicate, and that with all possible expedition; and he confirmed it by a certain clause.—Be thou diligent to know the state of thy flocks, and look well to thy herds, for riches are not for ever: and doth the crown endure to every generation? *Prov. xxvii. 23, 24*. He added, moreover, be not dismayed, fodder shall surely be given; the hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered, *Prov. xxvii. 25, 26*.

This gave me great encouragement and fired my zeal in the work, and I believed what my interpreter had said, for his word had never fallen to the ground.

With respect to myself, I watched over my flock narrowly, and opposed every evil beast that came among them, as much as possible. But it one day came into my mind the strange phenomena of women's longing when they are pregnant; and I had an opinion of trying the experiment,

therefore I took rods of green poplar, and of hazel & chesnut tree, Gen. xxx. 37, and placed them before the dams; and when I had done, I went and told my interpreter of it, and asked his opinion about it, as we are commanded to be as wise as serpents, and as harmless as doves. I told him I thought there could be no harm in it, as others that feared God had done the same, under an anxiety of increase.

My kind interpreter smiled at the simplicity of the thing and said that God had often approved of the most simple means to accomplish the greatest designs; and asked what wood I had made choice of for the rods, and what number I had set. I told him the number was three, and that the wood was green poplar, hazel, and chesnut; he smiled, and said the three rods would appear soon enough. The church, he said, was compared to a garden of nuts, and I might expect a rod from that hazel; the poplar, he said, is the shade of idolatry, as God complains they sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars, Hosea iv. 11, and no doubt, said my friend, but you will find rods from them; the chesnut is an emblem of a vile persecutor; as it is written, "the cedars in the garden of God could not hide him, the fir trees are not like his boughs, and the chesnut trees were not like his branches, nor any tree in the garden of God was like him in beauty, so all the trees of Eden, that were in the garden of God, envied him," Ezek. xxxi. 8, 9. This is Pharoa, king of Egypt, that noted persecutor, and you may depend upon it that you will find a rod from the true church, from idolators, and from persecutors also; but remember, the rods are in God's hand, and every sheep under thy care shall surely feel these rods, more or less; yea, not one shall ever enter into the true fold without the rod, for truth hath said, and I will cause you to pass under the rod, and I will bring you into the bond of the covenant, Ezek. xx. 37.

But I must tell you, that you have not exactly copied after good old Jacob, though you have tried to imitate him; for it is said, “that he pealed white streaks in the rods, and made the white appear which was in the rods; and he set the rods which he had pealed, before the flocks, in the gutters in the watering troughs, when the flocks came to drink, that they should conceive when they came to drink, Gen. xxx. 27, 38.

Remember it is your business to draw water to refresh, as well as to feed the flock. Ye shall draw water with joy out of the wells of salvation, Isaiah xii. 3. And you have a most comfortable promise belonging to this part of your work: The liberal soul shall be made fat, and he that watereth shall be watered also himself, Prov. xi. 25.

Now I advise you, when you are watering the flock, to set the rods always before them, that they may expect them and not be dismayed when they come; for God has promised that he will visit their transgressions with the rod, and their iniquities with stripes, Psalm lxxxix. 32. There is a needs be for this—for the rod and reproof give wisdom, but a child left to himself bringeth his mother to shame, Prov. xxix. 15. Indeed it is one grand mark of their election; for if they are without chastisement, of which all are partakers, then are they bastards, and not sons, Heb. xii. 8.

I thanked my kind instructor for his instructions, and was convinced as usual of the truth of them by the visible effects that followed; for sheep are not only exposed to every beast of prey, but they have a natural appetite to stray from the good shepherd—from the green pastures—and from the best of folds. I therefore set the rods before them and I found that it had the desired effect, for several bro’t forth ring-streaked, spotted, and spangled, and these indeed were my hire; others would not look or set their faces towards the rods; others seemed to bring forth all white

—others all brown—and others all black; so that there appeared but very few of the spotted sort among them, which alone were to be for my hire. That night I went home very heavy and dejected from my labor, and much surprised that some of the sheep seeming so backward to turn their faces to the rods. In my trouble I went to bed, but could get but little rest for the first part of the night; but toward the morning I had a comfortable blessing of beloved sheep; and in my sleep I had a vision, which was, as I thought, that I had pitched my fold as usual, and had watered the flocks, and placed my rods in the gutters according to custom; and having opened the gate of the fold, I turned back and saw several lions, bears, wolves, and leopards, standing at a distance, as if they intended to stop the entrance of the flock, or to leap into the fold after I had left them. I was greatly-surprised at this—and not a little terrified at the sight of so voracious an army. However I turned my face around, as I thought, and attempted to drive the sheep into the fold, but when I came to observe the fold, and the narrow way of entrance into it, I thought I saw a man in a white linen robe down to his feet, standing at the gate of the fold, with a white rod in his hand, about ten feet in length—and the utmost end of it appeared red, as if it had been dipped in vermillion; or in blood.

I did not appear surprised at this, though it was strange to me, as the apparition had nothing severe or terrible in his aspect. I therefore attempted to drive in the flock, but in vain, for the brown colored went back; the white turned to the right hand, and the black they took to the left, and in vain did I try to get them into the fold. In taking more particular notice, I perceived that there was but one in ten that went into the fold; three turned back, three took to the right hand, and three to the left, but one out of every ten went in by the gate. And I saw that all those that were of one color went by the fold; but those

that were ring-streaked, spotted, or spangled, they went in. And I saw that every one that went in received a stroke across the forehead with the rod that was in the angel's hand; and it left a red mark on the face of every spotted or spangled sheep. And I heard a voice from the angel saying, and I will cause you to pass under the rod, and will bring you into the bond of the covenant, Ezek. xx. 37.

This seemed much to surprise me, why the gentle ones that went in so willingly, should be struck with the rod, while the froward that either went back, or turned to the right hand or to the left, escaped the stroke altogether.

While I stood wondering at this, I saw the angel turn about and look at the beasts of prey, and pointing them with his finger, to the white, black, and brown cattle, that went not into the fold, he said, go ye after them, through the city, and smite; let not your eye spare, neither have ye pity. Slay utterly old and young, but come not near any upon whom is the mark, Ezek. ix. 5, 6.

I soon perceived, that it fared worse with those that escaped the angel's rod, than it did with those that fell under it; for though the spotted ones were beaten, yet they were safe; and those that had no stroke from the rod, were exposed to the wild beasts of the field, without any mark or appearance of safety.

This led me to see that the safety of the sheep lay in the mark, and that the mark of safety attended the rod. This vision gave me a very different view of things, for I had often thought that the white and brown colored were good cattle, equal to the spotted, if not superior.

Upon this I awoke, but could not make out the vision, therefore I went to my old friend, and related the whole circumstance to him. He asked me if I did not think that all who came to be fed and watered by me, were sheep of the master's fold. I told him, no, I did not think that all were sheep, yet I had a good hope that the greatest part of

them were. He smiled, and said, that my master would unfold the vision himself in time, at the end, said he, it shall speak and not lie, and though it tarry, wait for it, because it will surely come, it will not tarry, Hab. ii. 3.

He seemed rather backward to unfold it to me, but as I pressed him hard, he condescended to tell me his thoughts on the matter. He told me, the brown cattle that went back, where those that had followed the Lord's flock for the sake of applause, out of curiosity, or for the sake of enriching themselves, as Jehu, Simon Magus, and Judas had done.

The white cattle that went on the right side of the fold, were those that had been visibly reformed by the gospel, but their having legalized the same, they sunk on their old fleshly bottom, got settled upon their lees,—trusted in an outward reformation, and thought themselves rich, and that they had need of nothing, while they were poor and wretched, miserable, blind, and naked.

'They appeared white in thy eyes, said he, and so they did in their own, and in the eyes of others too, as such have always done. Hence it is that they are called a nation pure in their own eyes, though they were never washed from their filthiness, Prov. xxx. 12. Nay, some have been so blinded with pride, and so ignorant of the purity of God, and of the fall of man, that they have declared themselves perfect in the flesh, as Ephraim did when he said, they shall find no iniquity in me that were sin, Hosea xii. 8.—The Lord declares, that he will plead with such, because they say they have not sinned, Jer. ii. 35.

This seems to contradict the testimony of all the holy penman, who affirm, that if we say we have no sin, we deceive ourselves and the truth is not in us; and adds, that if we say we have not sinned, we make God a liar, because he has declared that we have all sinned,—and even good men in many things offend, yea, all of them, James iii. 2.

Solomon says, there is not a just man upon earth that doeth good and sinneth not. There are many souls that can say, I am cleansed from the guilt of sin, from the love of sin and from the destroying power of sin. But none can say, I am clean from the in-being of sin. Men that pretend to this, have answered Solomon's question—who can say I have made my heart clean, I am pure from my sin, Prov. xv. 9.

The black cattle that went on the left hand of the fold, are those that have some legal convictions stirred up within them, which do not terminate in a sound conversion;—these generally turn out more vile than they were before, being given up to a reprobate mind, and an impenitent heart. Such are said to commit all uncleanness with greediness, which, as the Lord says, makes their latter end worse than their beginning; this is a great grief to every feeling shepherd.

I told my friend, that many of the spotted, spangled, and ring-streaked, which I had but a mean opinion of, on the account of their weakness, and of the much dark color about them, went into the fold, and received but a very gentle stroke from the angel's rod, which I was greatly astonished at.

He told me that my master was a sovereign, and had an undoubted right to do as he would with his own, seeing that all the beasts of the field are his, and so are the cattle upon a thousand hills. The cattle (said he) that appeared so white in your eyes, he calls whited sepulchres, while the spotted are happy partakers of his grace and spirit.—The white spots betoken grace, the black ones shew the remains of indwelling sin; hence the Lord's people are said to be black and comely, Cant. i. 5.

And this shews the amazing condescension of the great shepherd, who will cause his own grace and spirit to inhabit a sheep of his fold, while the corruptions of fallen nature

still remain in them;—to imbitter vanity to them, to keep them longing after perfect purity, and to convince them of the great salvation they are saved with.

Hence it is that you read of an old man, and a new one; of the flesh and the spirit, lusting against each other; of the law in the mind, and that of the members, Rom. vii. 23, and of the Shulamite's being as it were a company of two armies, Song vi. 13.

The sheep receiving a stroke upon the face with a rod as they went into the fold, was intended to represent to you the severe chastisements of God upon poor guilty sinners, that he takes into covenant with him, as it is written, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, Heb. xii. vi. This was clearly exhibited to you by the poor sheep receiving a stroke just as it entered the fold.

The rod pre-figured all sorts of afflictions, which the sheep of Christ are appointed to; thou hast ordained them for correction. However, all that pass under the rod are the Lord's. "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it." Levit. xxvii. 32, 33. Exekiel's comment on these words runs thus,—“and I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels and them that transgress against me,” Ezek. xx. 37-38.

The red mark that was left on the forehead of the sheep, was intended to discover the atonement of Christ in its application. And the command given, not to come nigh any man on whom was the mark, was a most glorious discovery of the safety, and sure protection, of all those who take shelter beneath the atoning blood of the Savior. This was pre-figured by Moses, when he put the blood of the lamb

on the door posts of all the Israelited habitations in the land of Goshen. "By faith he kept the passover and the sprinkling of blood, lest he that destroyed the first born should touch them," Heb. xi. 28.

The forehead of the sheep pre-figured the mind and conscience of a sinner, on which grace is impressed, and to which pardon and peace is applied. This is called a mark in the forehead, Ezek. ix. 4; and when God's laws are written on the heart and conscience of a sinner, agreeable to the promise, Jer. xxxi. 33, and the heart circumcised to love God, Deut. xxx. 6, it is called writing the name of God on the forehead, Rev. xiv. 1. I believe the name written to be Love; and this love being shed abroad in the soul, makes the saint bold for God; yea, such an one can face death with courage—for love casteth out fear, and is strong as death, Song viii. 6. Hence it is said, and they loved not their lives unto the death, Rev. xii. 11. But I asked my kind friend the reason of so few going into the fold; he answered, there were as many as could be expected; for the Lord hath said that he would take them one of a city, and two of a family (or tribe) and bring them to Zion, Jer. iii. 14. But I had got one out of ten, which shewed a larger number being brought into the fold in gospel times. There going so many from the fold, and but the tenth going in, is agreeable to the word of the Lord: "And there be a great forsaking in the midst of the land: But yet in it shall be a tenth, and it shall return, and it shall be eaten: As a teil tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof," Isaiah vi. 12, 13.

He told me moreover to expect trouble in the work—for many would stray from me; but to be sure to take care of the spotted and speckled cattle, for they, and they only would be for mine hire. I blessed my kind instructor, and found that none of his words fell to the ground. I had

brighter notions of the fold than ever I had entertained before; and saw a great difference between an external union, and the bonds of an everlasting covenant; and I began also to have a better opinion of many weak and untoward sheep than I had before; for I saw some went back that I had been very fond of, and others went in that I had lightly esteemed. In short, my flock was so diminished that there appeared but the tythes indeed.—Nevertheless, I was encouraged to hope for an increase;—and this falling away gave me a greater insight into my business, and made me look more to their spots, and the mark on the forehead, than to their number. While I was grieving about the smallness of the flock, there came a voice unto me, saying, feed the flock of God over which the Holy Ghost hath made you overseer; taking the oversight thereof—not by constraint, but willingly—not for filthy lucre, but of a ready mind. This voice stirred me up to diligence and watchfulness, though I thought it somewhat strange—because I thought I had been as assiduous as possible in the work—I therefore was inclined to think it rather a caution against future danger or neglect; and indeed so it proved, as shall shortly be related. For the present I gave all possible attention, and trained the flock up so exactly to my hand, that they knew my voice. I likewise made a whistle of a reed, which they soon understood and obeyed; and if I saw any of them nigh to another inclosure, Ruth ii. 22, or attempting to creep through an hedge, Eccles. x. 8, if I did but blow the whistle they took the alarm, though at the greatest distance, and immediately turned from it. This command over the flock, and their tractableness, rather lifted me up in my office; however it was soon balanced by missing several of my sheep, which I went far and near in search of, but all in vain. This led me to observe the last voice as a caution against this time of trouble, which was a time of sore trouble to me; nor could I find them, nor

hear the least tidings of them. But in about the space of ten weeks one of them came limping home—and every now and then it took to running round—holding up its head in the air. This seemed a strange phenomenon to me,—but I recollected that sheep are subject to this disorder, especially in the wild of Kent; it is a disorder that generally gets among them in wheat times, and they call it the pauther; a sheep that is seized with it is called by them a pautherish sheep; it consists of a bladder of water in the brain, and I suppose it is similar to some children's disorder, who are said to have watery heads. Whoever had been the cause of its straying away, took care to leave it out in the wheat; they had not done as we are commanded to do, namely, to take them into an hiding place from the storm, and a covert from the tempest, Isai. xxxii. 2. If it had been kept under the immutable protection of the Great Shepherd, it would not have been exposed to the storms of Sinai.

In a few days after another of the strayed sheep came home, with what is called by some shepherds the foot rot; this poor thing had scarcely any legs to go upon—there was no manner of judgment in its goings. And another came home with its ears sadly torn; the mouth of the lion had left these two poor things nothing but two legs and a piece of an ear, Amos iii. 12; however I was not sorry for that—for I thought it would teach them to beware of lions and dogs, Phil. iii. 2. Another came home with its wool all tattered and torn, as if it had been caught in the bushes, Gen. xxi. 13; and another came that had been taught to run at people,—and indeed it run at me, and butted me with his horns, and stamped his foot by way of challenge, as if his horns were made of iron and his hoofs brass, Mic. iv. 13, only against the shepherd, instead of an enemy. As these daily came home, so others were missing; and these lame and pautherish ones disturbed others—that some

were straying abroad, and others disturbed at home, till I found my business very distressing, as well as important. Some, when they heard my voice, or the sound of the whistle, would immediately run at me, and butt me, until I grew weary of the holy calling. But, in the midst of my trouble, I heard a voice saying unto me, Thus saith the Lord God: Behold I am against the shepherds; and I will require my flock at their hand, and cause them to cease feeding the flock; neither shall the shepherds feed themselves any more—for I will deliver my flock from their mouth, that they may not be meat for them, Ezek. xxxiv. 10. And he added, And I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding, Jer. iii. 15. This voice did not seem to come with a reproof to me, but to some other, whom the Lord had not sent; and was, as I conceived, to stir me up to find out the cause of this confusion among the sheep, through those that had strayed; and yet I thought there were three days journey between me and any other shepherd. However, I was led in search after these false shepherds—for so I understood the vision to signify; and while I was wandering about, I heard a voice, saying, Son of man, prophecy against the shepherds of Israel, Ezek. xxxiv. 2. This fully convinced me that I had rightly understood the vision; and shortly it appeared true; for I came to a man that was leading a flock to the back side of the desert, and went to the mountain, even to Horeb, Exodus iii. 1. I stood awhile in ambush to observe his flock, and the shepherd also, and I perceived that some of my strayed ones were among them, and no wonder—for he had endeavored to mimic my voice, and to counterfeit the shrill sound of my whistle. He was teaching others to butt with their horns, and marking others for his own, and disfiguring some that nobody might know them. I got as nigh to him as possible, that I might take notice of his visage;

he soon looked up and saw me, and I began to prophecy against him, but he immediately set off round the mount—and some of my own charge, that he had taught to run at people, came with full force at me, and butted me with their horns, and then run after him as soon as he had blown the whistle.

This is what I have to say against the prisoner at the bar, my Lord. He enticed my sheep away from my care; and some he crippled, and sent them home with the foot rot—others he fleeced—others became pautherish—others he taught to butt—and some he stole and kept. This is true, my Lord; and the prisoner at the bar—Charity by name—is the man; and what I have said is the truth—the whole truth—and nothing but the truth, my Lord.

Judge. Then said the judge—sheep-stealing is death, by the laws of the land; but to fleece cripple and scatter sheep is cruel. Indeed he acts in every sense, contrary to the name and nature of Charity, for a righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel, Prov. xii. 10.

Charity. My Lord, be so good as to hear me:—"My accuser was feeding the sheep in the vallies, where the pastures were too rank and strong for them; therefore I enticed them to the mountains, where the pasture is shorter and sweeter, which every shepherd will allow, is best for sheep."

Judge. Let me hear no more of your equivocations, sirrah! we know that there is no green pasture at all on the mount of Horeb;—it is a part of the desert, waste and wild, what it affords is intended for wild asses—as it is written, "who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren lands his dwellings; the range of the mountains is his pasture," Job xxxix. 5, 6, 8. God says, the sheep shall feed in large pastures, Isaiah xxx.

23, that they may be fat and flourishing; but you drive them into the barren desert, until they are nothing but what is called by the vulgar, heath croppers.

Cryer, tell Mr. Predestination to stand forth and give his evidence against the prisoner at the bar.

Mr. Predestination, the King's witness, do you know the prisoner at the bar?

Pre. Yes, my Lord.

Judge. You have heard his indictment; what say you, is he guilty of the things charged against him, or not?

Pre. I shall give your Lordship my knowledge of him, and how I became acquainted with him first, and afterwards my evidence, and hope your Lordship will hear me patiently. Be it known therefore to your Lordship, that my ancestors were people belonging to the seas, and had been for many years. They were natives of Paradise, a land not far from Mesopotamia; the first trading voyage they made, was from the Cape of Good Hope to the city of Destruction, in the land of Shinar; but they met with a contrary wind, and were cast away, not far from the Fair-havens, Acts xxvii. 8. Many of the family on board were irrevocably lost, 2 Cor. iv. 3; and I found the waters to overflow me, insomuch, that all hope of ever being saved was entirely taken away. But a kind Providence put it suddenly into my mind to try to swim; I then spread forth my hands, and found I could swim, though I had never learnt, Isaiah xxv. 11; and soon I got my head above water, and drew near to the land, where I espied a very lofty mountain, or hill, it is called the ancient mountain; upon the top of it I thought I saw a rock overhang it: I looked at it, and perceived there were private stairs to ascend by, Song ii. 14. So I got one foot on the first, and stood awhile to look about me; and on the left hand I saw some hundreds of our family standing, partly in the water, and partly out, in a most forlorn condition; they had no covering,

but a kind of net, Isaiah lix. 6, and an old veil on their faces, 2 Cor. iii. 14: They appeared to stand in a sort of chaos, part earth, and part water; and, above all the rest, stood Universal Charity, the prisoner at the bar, with a fleece of sheep's wool upon his back; he saw me stand on the crag of the rock, Job xxxix. 28, and beckoned to me to come to him, which caused me to halt between two opinions; and, indeed, my mind was as badly tossed as my body had been on the turbulent billows I had just escaped.

I stood for some time in jeopardy, not knowing which course to take—if I fell back, I should sink in the deep—if I turned to the left hand, I expected to stick in the mire—and if I went forward, I had this apparently insurmountable hill to climb;—and, finding my foot had hold of the stair wax weak, and that knee to stagger, I heard a voice, saying, How long halt ye between two opinions?—if Baal be God, follow him, but if the Lord follow him, 1 Kings xviii. 21. I looked up to see if I could discover the person from whom the voice came; and, on the top of the mountain, I saw a beautiful man, with a cord in his hand; and he let it down to me, saying, I have drawn thee with the cords of love, as with the bands of a man, Hos. xi. 4. I saw it but could not take hold of it; nor could I keep my eyes from looking at those who stuck in the mire; and, amongst all the rest, I saw my wife and poor children: I cried up, up, get you out of that place; but I seemed as a mocker to them, Gen. xix. 14. Then I pointed to the cord, but they could not see it.

My case appeared now quite desperate; my knees were weak through fasting, and on my eye-lids sat the shadow of death, Job xvi. 16. Presently I heard a voice, saying, come up hither, Rev. ii. 9; but I was so feeble and sore broken, that I could not speak. It came to me a second time, saying, on this mountain will I make for you a feast of fat things, Isaiah xxv. 6. I looked on the right hand,

and on the left, to see if I could 'mend my foot-hold, without ascending the hill; but there came another voice to me, saying, make thy calling and election sure, for by doing this thou shalt never fall, 2 Peter i. 10. I still looked about for some firm foundation to stand on, but could find none; at last there came another voice to me, saying, his foundation is in his holy mountain, Psalm lxxxvii. 1, and see that thou refuse not him that speaketh, Heb. xii. 25.

I took hold of the cord, and travelled up with much reluctance, and heaviness of heart, often giving a look, with a longing eye, on my wife and family, and others who seemed to stick fast in the miry clay—yea, I fretted, kicked against the mountain, rebelled against the founder of it, and bedewed with many tears every step I took; but, neither rebellion against it, nor tears dropped on it, would in the least soften it, or make any impression on it; for the whole was a mountain of solid brass, Zech. vi. 1, and the founder is of one mind, and none can turn him, Job xxiii. 13.

I had not got above three steps up the stairs, when a man caught hold of my skirt, and pulled me violently, as if he wanted to pull me down; it was this Universal Charity, and he held so fast by my skirt, that I could not shake him off—weak and feeble as I was, I was forced to drag him up near the top of this lofty hill, which filled me with such rebellion against the King, as I am ashamed to mention. I often looked back, and at times wept, till my bowels yearned within me. Then I heard a dreadful voice soundng in my ears, saying, he that loveth Father, or Mother, or Wife, or Children, or his own life better than me, is not worthy of me, and he that puts his hand to the plough, and looks back, is not fit for the kingdom of God.

O, what my soul felt here, there are but few know!—Universal Charity hanging at my skirts, unutterable rebellion heaving in my heart, the terrors of the King stood in

array against me, for looking back; the nauseousness of my own wounds, which I got in the wreck; the weakness of my knees, and my hands so feeble, I could not hold the cord; all these things together quite bereft me of my senses—and I believe Nebuchadnezzar, among the beasts of the field, had more rationality and happiness than I had.

When I came within three or four steps of the top, I fairly fainted for my strength was small, Prov. xxiv. 10. But I heard a voice, saying unto me, O my dove, that art in the cleft of the rock, in the secret place of the stairs, let me hear thy voice, Song ii. 14. I answered, Lord save, or I perish, Luke viii. 24; and immediately Universal Charity let go my skirts. Then I heard another voice saying unto me, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come, eternal life, Mark x. 29, 30.

These words much strengthened me, so I reached the top with more ease than I began; and I looked about, to see what new relations I was to have, agreeable to the promise, but I saw none.—But, soon after, I thought I saw dimly the form of a hand put forth with an odoriferous ointment, I smelled it, for my smelling was better than my sight: Finding the ointment stick on my eyes, I rubbed it about, and heard a voice, saying, Anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18; and soon I perceived a thick scale, or veil, drop from my mental sight, and I looked out of obscurity, and out of darkness, Isaiah xix, 18.

Now I saw things clearly, and such things as no mortal can relate, for they are unspeakable, and full of glory, I Peter i. 8. Then came this sweet word to my heart, while

I stood on the top of the mount, and I will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations, Isaiah xxv. 7. And a command went forth from the King to array me in new apparel.—So a young man brought forth the best robe, a pair of shoes and a ring, Luke xv. 22; I looked up at him, and asked him who he was; and he said, I am Joseph your brother, Gen. xlv. 4; so I found he was one of my relations.

There went forth another command from the King, which was—give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness, Isaiah lxi. 3. This was brought by a woman; so she put it on me, and smiled, and talked freely with me.—I asked after her name, and she said, I, Wisdom, dwell with Prudence, and find out knowledge of witty inventions, Prov. viii. 12; I must be to thee as the loving hind, and pleasant roe, Prov. u. 19; my breasts of consolation must satisfy thee at all times, and thou must always be ravished with my love, and not embrace the bosom of a stranger, Prov. v. 20: So I found she was my new wife that was promised.

Presently after, there came a young maiden, and bro't a belt, as I called it, and put it round me; I asked Wisdom who she was, she told me her name was Virtue; she delivered girdles to the merchants, Prov. xxxi. 10, 24: And soon after she came again with a bottle, or flaggon of wine, and said, give strong drink to him that is ready to perish, and wine to him that is of an heavy heart; let him drink, and forget his poverty, and remember his misery no more, Prov. xxxi. 6, 7.

When I had tasted this wine, I was so intoxicated, that I forgot my old father and mother, wife, children, and all together. Ah, said I, this wine goes down so sweetly, it is enough to make the lips of those who are asleep to speak, Song vii. 9. Then came this sweet word to me, “and in

this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined," Isaiah xxv. 6. So Wisdom spread her table, Prov. ix. 2, and I ate and drank till I was like a bottle that had no vent, Job xxxii. 19; and Wisdom entertained me with knowledge of witty inventions; but I shall never be able to relate it all. Being filled with wine, I got up, and a young woman came to me, and asked me to walk abroad; so I went to the edge of the mountain with her, and she pointed right across, and shewed me another hill, rather higher than that on which I stood; and told me that hill and this had but one foundation; and she pointed down to it, and I saw it, and asked what the foundation was; and she told me, the base was the sovereign power of the Eternal God, he reared those mounts in electing and everlasting love to poor sinners; and his faithfulness and truth will keep them firm for ever. Then said I, Lord by thy favor thou hast made my mountain to stand strong, that I shall never be moved, Psalm xxx. 6, 7.

She pointed again across to the opposite mountain, and asked me if I saw a blaze go up from the top of it; I answered yes. She pointed to a city, established thereon which I saw, with her walls, gates and foundations: and I had many sweet views of her light and glory. I asked her if those were the two mountains called Ebal and Gerizim, that we read of, Deut. xxvii. 12, 13; she told me no:—This, on which we stand, is Eternal Election, or Absolute Predestination; called by Moses an ancient mountain, because it was cast up and established from everlasting; and that high hill, with its shining top, is Glorification, which he calls a lasting hill, because it endures for ever. And the feast which thou hast here been entertained with, he calls the chief things of the ancient mountains, and is an earnest of the precious things of the lasting hills, Deut. xxxiii. 15.

Alas! said I, how can people fight so desperately against this blessed hill? Because, said she, they never tasted the sweet things of it; they may have gifts, and receive joy, but they are servants still; and such are said to receive joy by the way side, not on the mount:—He that is established here, will praise the mount, but those that want to climb up another way, find this mountain an impediment therefore they fight against it, and so do the devils as well as they; and there are some ministers of Christ, who have almost forgot the feast they once had on this mount: natural affections, and the fear of man, have brought a snare on many; and they preach so as to obscure the mount, and aim to please the carnal and great, which fills the house of God with chaff, and occasions all the bloody persecutions that come to purge the floor from that chaff which they have contracted together. God uses the fan to purge away the chaff; their work is not perfect before God, nor do they declare his whole counsel; such shall suffer loss in their ministerial labors, and be saved by fire themselves, 1 Cor. iii. 15. These men begin in the Spirit, but dwindle too much into the flesh again, Gal. iii. 3; then, at their last hours, they are delivered up to Satan, for the destruction of the flesh, that their spirits may be purified in the fiery trial, 1 Cor. iii. 13, and saved in the day of the Lord Jesus, 1 Cor. v. 5, as Job was, for the destruction of self-righteousness, and Peter, for the destruction of self-confidence.

Then she pointed to the sea which I had lately escaped, Psalm lxix. 14, and told me, that troubled sea was the inhabitants of the world, Isaiah lvii. 20, and those foaming billows ungodliness and wrong, Psalm lxxv. 7; and the highest waves that dash so violently against this mountain, is the desperate pride of men, rebelling against God, called by David proud waves. Psalm cxxiv. 3, 4, 5. Then she pointed with her finger towards the ocean, and asked if I

did not see a light. I said yes, but more smoke than light, I think: Yes, said she, that is Sinai's mount—or, in a figure, the fiery law of God, thrown from his right hand, Deut. xxxii. 2: God cast it into the sea when the second trumpet sounded. The first was a jubilee, but the second sounded for war against the people, who are heirs of that curse the law reveals, Isaiah xxxiv. 5, and all the wrath of the eternal God will be found to be in it; Fury is not in him, it is in that mount, Isaiah xxvii. 4.

In that mount is treasured up all the treasures of hail, which God has reserved against the day of trouble, against the day of battle and war, Job xxxviii. 22, 23; whenever that mount discharges itself, the whole seven thunders will utter their voices (which John the apostle could not describe with a pen), and when once it breaks forth, those who now contend for it, will flee before it; for it will throw its combustibles into every unrenewed heart; yea, it will make the wicked run like a fiery wheel, and persecute them with all its storms, Psalm lxxxiii. 13, 14, 14. But said I, is it not strange that so many insensible sinners should be dancing round it? And she said, Israel in the wilderness did the same; it has set many on fire so that they cannot rest, yet they know it not; yea, some are so burnt with it, that they have an earnest of its whole contents within them, yet never lay the sin of unbelief to heart. This fulfils what Isaiah saith, it set them on fire, but they know it not; is burned them, but they laid it not to heart, Isaiah xlii. 25.

That mount is both the magazine and armory of God.—You have a full account of all its stores in the thirty-second chapter of Deuteronomy; and when this world is ripe for ruin, that fire, which you see, will melt the elements; and all the inhabitants of the world, who cleave to it for life and salvation, shall feel the effects of its dreadful artillery; for it will descend into hell with the wicked, as you read

—for a fire is kindled in my anger (mark is kindled), and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them, and I will spend mine arrows upon them, Deut. xxxii. 22, 23.—That fire burns in every soul that is in black despair in this world, and if you go down into hell, it burns there also.

Then she pointed toward the smoke of it, and asked if I did not see a large body of people gaily dressed.—I said yes; she told me that body was some of the great men of the world, called Atheists and Deists: Sin, said she, has seared their consciences, and the smoke of the bottomless pit has blinded their eyes; they are gone, you see, to blackness and darkness, and that is an earnest of outer darkness. These shall, ere long, pray for the rocks to fall on them, and to the hills to cover them; these have their hour under the powers of darkness; they deny the Lord that bought us—and if they do these things in the green tree, what shall be done in the dry? Luke xxiii. 31.

Then pointing again, she said, do you not see a large rock near that vapour of smoke?—I said yes, and many on it. She said, that rock is the error of Arianism; and when they go from that, they go into the smoke; they are those who trample on the atoning blood of Christ; and, by exclaiming against the Lord's divinity, they render it ineffectual to heal them; for the efficacy of the human blood arises from its union with the God-head, Heb. ix. 14; so they, making him a creature only, exclude themselves from redemption; for no man can redeem his brother, nor pay a ransom to God for him, Psalm xlix. 7. However, their rock is not as our rock; they, though enemies to us, are judges of this truth, Deut. xxxii. 31. On the right hand you see several little rocks, and some dry earth by them; these are the rocks of Silly, and many, trusting in a form of

godliness, others in a reformation; some in a bigotted and party spirit, some in blind zeal, others in gifts, some in Church membership, and others in dry order only; there they stay, and have built those little huts, which you see there; but, when the winds blow, and the floods come, they are generally washed away, building and all. Job calls these silly ones, Job. v. 2. and the rocks take their names from those that inhabit them. These which you see so nigh the mount, are such as stick in natural affections only, and suppose it to be the Spirit of God; and Universal Charity hammers out God's counsel so as to please them all; and he that preaches to please men, can never be the servant of Christ, Gal. i. 10.

But come, turn thine eyes towards the East; don't you see a cross?—Yes, said I, and a man on it:—Then, said she, Christ hath been evidently crucified, and set forth before you, Gal. iii. 1. I looked at him till my sins against him came afresh to my mind; and I mourned over him as one in bitterness for his first born, Zech. xii. 10.

She led me through one gate, called Imputed Righteousness, Psalm cxviii. 19, (this delivereth from the curse of the law; and then through another called Praise, Isaiah lx. 18; (this gate delivereth from enmity against God and from legal bondage): And, as I was weeping and rejoicing, she said, he that you saw on the cross is the foundation of your hope, 5 Cor. iii. 11; God's foundation is this holy mountain, Psalm lxxxvii. 1, and he loves these gates of Zion better than all the dwellings of Jacob, Psalm lxxxvii. 2. And now look through this glass, and you shall see, thro' but darkly, the glory of God, in the person of Jesus Christ, 1 Cor. xiii. 12. And while I looked through the glass. (tho' but darkly) yet I thought my face shone again, Psalm cxix. 135; or as Paul says, I was changed into the image which I saw, from glory to glory, as by the Spirit of our God, 2 Cor. iii. 18.

Then said the woman, you saw Christ crucified evidently set forth before you, but you saw no similitude, you only saw a fire, Deut. iv. 36, lest you set up idols in your imagination, as the Arians do, and then cannot tell which of these idols to address; so they make Christ a creature, the Spirit a phantom, and address God out of Christ, and without the Spirit, as an object of worship; which is nothing but a vain imagination, exalted against an experimental knowledge of the ever-blessed Trinity.

Then she turned my face about, and I saw a woman richly clad in gold of Ophir, Psalm xlv. 9. She told me that woman was Zion, or Hephzi-bah the Queen; she stands at the right hand of the King, Psalm liv. 9. So I went and made my obedience to her. Then said my tutoress, him whom thou sawest through the glass is thy Father; call no man father, for one is your Father, even God; nor call thou any man master, for one is your Master, even Christ: and that Lady is thy Mother: thou must never despise the law of thy mother, Prov. i. 8, nor forsake her when she is old, Prov. xxiii. 22. Thou must honor thy father and thy mother, that thy days may be long in the land, or that thou mayest live for ever: and that is the ultimate latitude of the law's spiritual meaning, for the law is spiritual, Prov. i. 8—and a spiritual man has a spiritual Father and Mother, Brethren and Sisters.

Then said I, pray what may I call thy name? She said, I am Understanding, and Solomon tells thee to call Understanding thy kinswoman, Prov. vii. 4—if thou communicate these things to others, all that partake of them will be thy spiritual children, though you have ten thousand instructors, yet have ye not many fathers. I have begotten you, saith Paul—and that fulfils the promise given you as you came up, that you should receive father, mother, wife, children, brothers, sisters, and kinsfolk in this time, and in the world to come, life eternal.

Thou art now a subject of the kingdom established on this mountain, which is a city set on a hill that cannot be hid, Matt. v. 14—and a citizen of mount Zion, Heb. xii. 22: And all that I have said in the dark, proclaim thou on the house top, and let your light shine before men: be faithful in the covenant, and thou shalt be ruler over many things; and, in declaring this vision, diminish not a word, Jer. xxvi. 2. But, before thou depart, take this anchor, and cast it into the unfathomable depth of eternal love, which thou sawest shine in the marred visage of him that hung upon the cross, cast it within the vail, and then it will be sure and stedfast, Heb. vi. 19; it will hold thy soul in a storm: and thou must make fast the cord, which drew thee up to this mount, to thy heart, which is love—keep thyself in the love of God. An experience of this love shed abroad in thy heart worketh an hope within thee: so thou hast an hope set before thee, to employ thy expectation, and an hope within thee of the glory of God. This hope is an anchor in deep waters, but in a field-fight it is an helmet!—hope wrought in the heart by experience, is an helmet to the head, to screen the judgment against errors.

A man will soon give up all his knowledge, if it lies only in his head, to a forcible argument: but the devil himself cannot dispute him wholly out of his experience or feelings. A heart furnished with a dry stock of superficial knowledge is one thing; but a heart changed and fixed in the love of God, is another.

But, before you depart, let me shew you something else: do you not see a company of men at the foot of the mount, some of whom dwell in those little booths which you see, and others in those holes in the earth; and some standing at the mouth of the caves with bows in their hands? They are archers, a sect of superfine Pharisees, with a few conditional promises from Moses's law in their heads, but noth-

ing but the principles of fallen nature in their hearts. They are ensnared in holes, have made lies their refuge, and under falsehood have hid themselves. There are various troops of them, but each carries a bow; the Antinomian levels his arrow at the experience of the heart; the Arminian levels at the judgment; others at the reputation; and all will be bending their bows at those who ascend the mount—they shoot at the upright in heart. I must now take my leave of thee, but shall visit thee again shortly.—All that thou hast heard in secret proclaim upon the house top! and I wish you good luck in the name of the Lord.

As soon as my kinswoman had left me, I saw a very heavy fog come up from the sea, which darkened the top of the mount, so that I could not discern where I was; the sun seemed to go down over my head, Jer. xv. 9, the evening came on apace, and there met me a woman in the attire of an harlot, and subtle of heart: In the twilight, in the black and dark night she caught hold of me, and said, I have peace-offerings with me; this day I have paid my vows, Prov. vii. 14. So, with her much fair speech, she forced me, Prov. vii. 21; and I went into the booth, and told her company all the glorious vision of the mount, and showed them all the ornaments and favors which I had received, and mentioned my joys to them—and spake of the wine which I had drank: I also told them of all my new relations, and of my being united to the Angels, and all the first born whose names are written in heaven. These words offended many in the company—they opened their mouths against the ¶ Founder of the mount, and the mount itself; and then they stripped me, wounded me, robbed me, and took away my vail from me: and one drew a bow at a venture, and shot me in the head, Prov. xxii. 14: they then cast me into a pit, and I stuck fast in the mire, with several others, who had no anchor at all.

In this miserable condition, I heard a voice, saying, the

mouth of a spiritual whore is a deep pit, and the abhorred of the Lord shall fall therein, Prov, xxii. 14. O! the terror which this word brought to my soul, was such as but few know! O, said I, how unlike the inhabitants of the mount is this dark company! Then I thought I heard a voice saying, her congregations are in the depths of hell; her ways are the ways to hell, going down to the chambers of death. These words caused me for some weeks to lose my senses: and, when my rationality a little returned, I bemoaned my hard fate, and said, wherefore is light given to him that is in misery, and life to the bitter in soul? Job iii. 20. I often reflected on the words of my kinswoman on the mount, and how she had foretold of these concubines, but that only added to my misery, for I was answered by this soul-piercing word:—He that errs from the way of understanding, shall remain in the congregation of the dead, Prov. xxi. 16. This word cut my cable asunder, as I thought; and my anchor removed as a tree torn up by the roots, Job xix. 10. My soul longed to lay hold of the cord, by which I had been drawn up the mount, but my feelings were gone from me.

Being at my wits end, I bid adieu to all hope; but yet in desperate malice, I said, I would mention the vision of the mount even in hell, and that to the dishonor of him, whose faithfulness had (to my wicked and deluded heart) appeared to fail. This is coming boldly to a throne of grace indeed, and God knows it was a desperate case that drove me to it; and very soon this sweet word came to my mind:—My loving kindness I will not utterly take from him, nor suffer my faithfulness to fail, Psalm lxxxix. 33. I then caught hold of the cord again, came up out of the pit, and ascended the mount where I was before, and looked at the painted mystical harlot with indignation; and meditated and well understood those words of Solomon:—She

has cast down many wounded; yea, many strong men have been slain by her.

And thus, my Lord, I have told you how I was robbed and almost killed, which, that my evidence might appear the plainer, I thought good to relate the whole circumstance; especially as all in the court (a few only expected) are spiritual men, and capable of judging whether I am a proper witness upon so important and essential a trial or not: And I further add, that Wisdom, Virtue, Knowledge, my father and new mother, brethren and sisters, together with all the inhabitants of the mount, and my sister Understanding also, have put forth their voices against the prisoner at the bar.—And what I have said, my Lord, I have given mine oath for the confirmation of; and it is all consistent with the unalterable mandates of the Celestial Realm.—The Judge replied, he knew that.

Then said Predestination. Here are above an hundred more witnesses in the court.

Judge. Then said the Judge, Cryer, tell Mr. Valliant to stond forth.

Mr. Valliant, do you know the prisoner at the bar?

Valliant. Yes, my Lord.

Judge. You are sure you know him?

Valliant. Yes, my Lord, I have cause to know him.

Judge. Well said. You have heard his indictment—what say you? Is he guilty or not?

Valliant. By your Lordship's leave I will relate the way in which I was led to a knowledge of him; and then the aggravating crimes he has been guilty of. Be it known to your Lordship that I am a native of Babylon. I am a natural son. My mother (with sorrow I speak it) is noted for lewdness, and is universally known by the name of the whore of Babylon. My father was an ecclesiastic, and is called Peter's successor; and indeed he really is in one sense, for no man upon earth has ever cursed and swore

and denied the matter (since Peter) like him. My ecclesiastical father put me into business in a toy-shop, and favored me with a place of considerable profit beside; it was to shew the curiosities, I being a member of the Antiquarian Society. My toys consisted of beads, dead men's bones, crosses, little dolls for children to carry in their pockets, wafers to stick on the tip of their tongues, and Gods of all sorts and sizes, the work of the craftsmen. I likewise dealt in stationary; I sold pardons, indulgencies, and bulls, a name fit enough for such calf-headed customers. My curiosities consisted of some splinters of the Savior's cross, the tail of the ass that he rode on, and some relics of the dead, with many more valuables, too great to be described, and too many to be enumerated. All these things brought me in very considerable profits; but my wild and extravagant way of life was such that I outlived my income, and got deeply into debt; insomuch that I feared a statute of bankruptcy.

Judge. But I am surprised that your father did not assist you in money, as he is allowed to be very rich; and if he be Peter's successor in grace, he cares but very little for money; this is plain by his answer to Simon: Thy money perish with thee, because thou thinkest the gift of God is to be bought with money:—thou hast neither part nor lot in this matter.

Valliant. Yes, my Lord, but in this my father is the successor of Judas, for he has made more money of the Savior's blood than ever Judas did.—Indeed my father gains by every thing. He has founded a new hell since he has been in office,—a hell that is called Purgatory,—a place that none ever heard of till he appeared in the world. Indeed he has been a considerable gainer by heaven, earth, and hell, for he pretends to sell all; and is such an admirer of money, that his eye is very descriptive of the purgatory that he has founded. Hell and destruction are never

full, so the eyes of (that) man are never satisfied, Proverbs xxvii. 20.

I went and informed my father of my being deeply in debt, and of my distress on the account of it. He told me that repeating a few pater nosters, and the sprinkling a little holy water, would be sufficient to cancel the whole sum; or, to speak in modern terms, it would whitewash me. I tried it, but to no purpose; my immense debts were still before me, and my grief was intolerable on the account thereof.—Having suffered for several months under the impressions of fear and horror, I took a walk into the fields, and entertained an opinion of leaving the country, as many had done before. But then the thought of leaving many friends, that I dearly loved, behind me, was a cutting consideration; but my circumstances being so wretchedly involved, I was desperate in my resolutions. Indeed I envied the birds of the air; and often repeated the words of one in similar circumstances:—O that I had wings like a dove, then would I fly away and be at rest. But a second thought convinced me that I could not get the rest of the dove, even if I had her wings; for, as one said, Whither shall I go from thy Spirit? or whither shall I flee from thy presence? Psalm cxxxix. 7. Indeed I knew not which way to steer. I had some thoughts of going for a soldier—and some thoughts of quitting the country; I knew not which to do; and secretly wept, and earnestly wished that some hand would guide me.

After many tears and petitions put up to an unknown being, I heard an articulate voice that sweetly decided the matter; namely, that I should go for a soldier: For the words spoken to me were these: And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them, 1 Sam. xxii. 2. From this I resolved to go and serve my King and country; and

as there were no soldiers that lay at Rome, I was determined to go in search after some, with a comfortable persuasion in my mind that I should be guided by an unerring Providence, who I believed had undertook my case: And so indeed it proved in the issue; for I was guided into a town where there lay a recruiting party, but I did not go immediately to them, for I intended to hear the officer's oration, being resolved to serve if possible in the best corps. The next day I went after the party into the middle of the town, and heard the recruiting officer's oration, and he made an excellent speech in the King's name; promised a noble bounty, new clothes from head to foot, and armor of invincible proof: Yea, he described the whole panoply; he told us that we should have our loins girt about with truth, and a breast-plate of righteousness; our feet shod with the preparation of the gospel of peace; but above all we should have the shield of faith, the helmet of salvation and the sword of the Spirit, Eph. vi. 14, 15, 16, 17. He added moreover that by our enlisting, all debts were discharged by the laws of the realm; and that in the King's name he set up the standard to us, Isaiah xlix. 22; that any rebel that came over to it should receive the King's pardon and his bounty both, and that literally, and should never be upbraided afterwards, James i. 5. He told us the name of the regiment was the Royal True Blues, quartered at Zion—some at the Lamb Inn, and some at Appii Forum, and the Three Taverns, Acts xxviii. 15; and added, that if any were sick or diseased that should be no impediment, for that he had orders to set such recruits on his master's own beast and take them to the Inn, and to give two pence to the host to take care of such, and if more money was spent upon the sick, when his master came again he had promised to pay it, Luke x. 34, 35.

I was much delighted with the officer's speech, and could perceive that he spake with authority:—Not like some

corcombs, who go puffing about to get poor young boys for the East India Company; where they are almost sure to lose their lives—but never get a farthing. This man seemed upon honorable terms, and brought all his words from the laws which alter not; and at the conclusion of his speech he explained many blessed indulgencies granted to recruits in an ancient mandate, never to be repealed: And the officer shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? Let him go and return to his house, lest he die in the battle and another dedicate it. And what man is he that hath planted a vineyard, and hath not eaten of it? Let him also go and return to his house, lest he die in the battle and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? Let him also go and return to his house, lest he die and another man take her. And the officers shall speak farther unto the people, and they shall say, What man is there that is fearful and faint-hearted? Let him go and return to his house, lest his brethren's heart faint as well as his, Deut. xx. 5, 6, 7, 8. He added, When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business; but shall be free at home one year, and shall cheer up his wife that he hath taken, Deut. xxiv. 5. These things rejoiced my soul. I went and entered as a most willing volunteer, and related to the honorable servant the whole circumstance of my former troubles, and the kind providence that had directed my way.

I met with the kindest reception from the officer, who thanked God for the success he had met with in his Majesty's service, and congratulated me on the willing surrender of myself to so benign a sovereign; and hoped that I should make a loyal subject, and endure hardness as a good soldier in Jesus Christ, 2 Tim. ii. 3. He spoke sweetly of the justifiable war in which they were engaged;

and though it was both offensive and defensive, yet it was offensive to none but rebels, and defensive in nothing but the honor of the King,—of his laws,—and of his loyal subjects.

He told me to set light by every earthly thing that appeared the least entangling; saying, No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier, 2 Tim. ii. 4. To be short, all that he said had a particular weight with me; attracted my affections to the King, and raised in me a divine fortitude for the war, being fully persuaded that if I was once armed and carrying bows, that I should never turn back in the day of battle, Psalm lxxviii. 9. But, alas! we are all confident of our strength—but who his weakness knows! However he took me into his apartment, which was a large spacious room, with a table richly spread, and various cups running over; and at the upper end of the room was a standard, and its banner displayed with the cross and the crown upon it;—all which I was delighted with, and began to spend my bounty among the recruiting party, and to drink of the new wine freely, which made me cry out in rapturous language—He brought me into the banqueting house, and his banner over me was love, Song ii. 4.

This noble living lasted for some months, save a few hours at times in learning discipline, Job xxxvi. 10. But after I had been properly disciplined and equipped, I was taken with fifty-nine more to mount guard at the queen's palace, this being the fixed number: Threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: Every man hath his sword by his side, because of fear in the night, Cant. iii. 7, 8. The officer gave me an item of my duty, and of three rounds that constantly come in their turns. I had also the parole, and watchword; and had a particular charge to

take into custody any that were deficient in pronunciation, whether friend or foe. I was to make him pronounce the watchword, and if his speech betrayed him I was to take him.

Accordingly I mounted guard at the palace; which is always the first duty of recruits; and not a little lifted up at the sight of my livery and accoutrements. I had not been long on guard before I discerned an officer, resembling one of the King's at Arms, with a file of men behind him;—I stepped forth, brandished my sword, and boldly demanded, Who comes here? He answered, Rounds; I asked, What Rounds? He replied, Grand Rounds; I demanded the watch-word, and having obtained it in its proper pronunciation, I drew down my sword with a clash on my helmet, and said, Pass, Grand Rounds: stand clear of my arms, and all is well.

Having been for a few months on this duty, I began to get a little careflessness, and to be confident of my own abilities; for, alas, I knew as yet but little of that wisdom that is required in a person of a military character. However, I was taken off this conceit of self-sufficiency by the following circumstance: There came a man in a uniform dress, and seemed to be attended with a file of pioneers; I took it for granted that it was Rounds, I foolishly asked, What Rounds comes here? and was answered, No Rounds, but a relieve; this being the case I did not put him to the watch-word, but on his presenting a man before me, to relieve me, I gave him the watch-word, and left my station to him that succeeded me, and went with the officer. I asked where I was going; he told me, to do duty at the tower of armory, whereon there hung a thousand bucklers, all shields of mighty men, Song iv, 4. I followed him gladly, thinking that I should see the armory. He took me down a long dark subterraneous passage, which led to a place more like a guard-house than a tower of armory, and there

I was kept for the remaining part of the night, and had very hard lodging indeed; which reminded me of saying of the recruiting officer; namely, that I must endure hardness as a good soldier of Jesus Christ.

Early the next morning I was called up to go to drill, which was a term that I had never heard before, and a term that I never desire to hear again. I went with the rest of the recruits; but, to my great astonishment, there was not one in the company that I had mounted guard with the day before. However I went with them, and found to my sorrow that this day afforded the most unpleasant sensations to me that I had ever felt in a military line. I was entirely to seek, through all their manual exercise. Being so profoundly ignorant of the severe discipline, I was exposed to every severity of the petty officers; they twisted my neck to face to the right and left, till I think my neck was stiffer than ever it had been before; they smote my shoulders, rapped my knuckles, rapped my elbows and knees, kicked my shins and toes, till I was as sick of drill as ever a dog was of a clog.

When we were ordered to shoulder and march, I said to one of the recruits (who seemed very much dejected through the fatigue of the day as well as myself,) this is hard work: Aye, said he, it is; and so you will find it before you have been in the corps as long as I have. I asked him the name of the captain; he told me his name was Charity; but, said he, you will never have any other proof of it than what you have had to-day: this I know, for I have wintered him and summered him. Here is nothing but drill;—there is neither present, pay nor good quarters; for instead of receiving a penny a day, you are obliged to live by forage, and submit to the humor of every pettifogger that is proud enough to accept the office of lance-corporal whether male or female, whether Sir John Falstaff or Hannah Shell: a comrade here must be subject to all.

I have been five years in the service, and have never repented but once that ever I knew the corps, and that has been ever since. I enlisted, and swore to engage with the world, the flesh, and the devil; or, as one says, with the lust of the flesh, the lust of the eye, and the pride of life. But instead of that we appear in no other arms nor armor than the world does: and as for the flesh, we defend it, we exalt it, call it perfect, and are at peace with it: and touching the devil, we contend and fight for Cain, Judas, and every noted field-marshal that ever appeared in the devil's service: so that all is a mere farce, and I am determined to desert the corps, let the consequence be what it may; for I would sooner be flogged out of the regiment, or have my carcass exposed to a file of musketeers, than be wearied out at drill; for we are never engaged, except in beating the air; so that there is no trial of our valor,—no spoils taken by us,—nothing but fresh schemes of discipline.

I asked the name of the regiment; he told me it went by various names; but if it had any, it was the Italian Black Cuffs. I replied, with amaze, This is not the regiment that I entered into! I belong to the Royal True Blues; and mentioned how I was taken by a relieve. He replied he did not wonder at that for they kept so many scouting parties, that they were acquainted with the watch-words of all the King's troops, and had deceived thousands that had been famous for military exploits, and valiants for the truth; and no wonder, when Antichrist is so accomplished a mimicker of Christ.

I asked the man if the person that relieved me on guard would continue in my station at the queen's palace; he told me no; and said that was only a deception to seduce me from my station; the King hath chosen Zion, and desired it for his habitation. This they know, and hate both Zion and the King's choice of her. Therefore you may depend upon it that they will never do duty there. Our

duty is at drill, about the old guard-house, or else at the mansion of Hagar. Our having done so much duty at her smoky residence, is the reason why our clothes are faced with black: and likewise, its being so near to a deep blue, it deceives some of your corps in the dark. As for your box, it is empty to this day, depend upon it, except it be filled by one of your own company; and you will be taken up for a deserter if they can find you out, unless you go back and make an humble surrender of yourself; which if you agree to, I am determined to lay down my arms and go with you. But I replied, Will they not pursue and take you? He answered, No; for they know that I understand too much of their craft to be caught as you was with the word relieve. If a man once deserts this regiment heartily, he is sure never to come back again; nor will they ever attempt at the queen's palace to take a man by force: besides, they are not fond of getting among the True Blues; they mark Zion's bulwarks, and count her towers, and are grieved that she stands so long, and is so well defended: this makes them try to weaken her strength, by seducing her troops; which is all done by way of kidnapping.

We immediately set off together, and in a few hours came in sight of the palace; and lifting up my eyes I saw two of our corps coming towards us, which filled my heart with joy. But my joy was soon at an end; for they laid hold of me, took me as a deserter, handcuffed me into the bargain, took me to the guard-house, and kept me two days and nights under arms. O the distress that I suffered here? And when I heard that I was to be tried by a court-martial, the fears of being whipped out of the regiment, and exposed to the scorn of the whole corps, chased my very soul; for I think a deserter from the True Blues is the blackest character on the frontiers of hell.

On my trial various acts of the military laws were read, but the first clause that cut me was, Stand, stand, shall they

cry, but none shall look back, Nahum ii. 8: I had not commanded my adversary to stand; though I had him under arms, I permitted him to look back, resigned my post, and foolishly followed him.

The next clause that touched me was, Cast not your pearls before swine: I knew I had betrayed my watchword.

The third sentence cut my girdle, which was, Death and life are in the power of the tongue, Prov. xviii. 21: I was convinced that I had not demanded their watchword; I had not called for Shibboleth. This was farther explained to me from the history of ancient wars, And the Gileadites took the passage of Jordan before the Ephraimites; and it was so, that when those Ephraimites which were escaped said, Let me go over, that the men of Gilead said unto him, Art thou an Ephraimite? if he said, Nay; then said they unto him, Say now Shibboleth; and he said Sibboleth, for he could not frame to pronounce it right: then they took him and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand, Judges xii. 5, 6. Thus I perceived that death and life lay in the power of the tongue. Thousands lost their lives upon this little block []; and our [h] if it were to be placed in the word length, would be as fatal to thousands at the River Tweed. The two letters [s t] would be as puzzling on Dover to all that come from France, if placed in the name Stephen, without they were allowed to call in the letter [e] to assist them. Thus hath infinite wisdom bounded the ability of that unruly member, which so many call their own.

I found that I had awfully transgressed the military laws, and betrayed my trust; therefore I confessed my just deserts, and rather chose to aggravate my crimes than to lessen them. I had three punishments proposed, and freedom of choice allowed me—Whether I would be put un-

der stoppages,—whether I would be picketed,—or whipped at the royal standard. I chose the latter, and told them I would sooner receive five hundred at the royal standard, than be under stoppages one week; for I knew there was safety at the standard, and the banner over me would be love, let me suffer what I might. And when I was led up I found, by the humbling sensations of my mind, that I had made the best choice; for I received but three dozen, and they were very light: but it was allowing to the singular clemency of my Sovereign, or else I might have lost my life.

Thus, my Lord, I have related the circumstance exactly as it was; how I was deceived by a false uniform,—beguiled of my watch-word,—led to betray my trust,—and leave my station, even at the peril of my life; while the deceiver (devil-like) beguiled me with the borrowed phrase *Relieve*. The prisoner at the bar is the man, my Lord, the very man; I could swear to his voice as well as his person.

Then said Mr. Valiant, Here are above an hundred more witnesses in the court. The Judge replied, We have heard enough of his blasphemy, and have no further need of witnesses.

THE JUDGE'S SPEECH.

Judge. Gentlemen of the Jury, you have heard the indictment of the prisoner at the bar, and the testimony these spiritual men have borne against him. I do not pretend to a greater knowledge of the just laws of the Celestial Realm than yourselves, but the Spirit of the prophets is subject to the prophets; therefore I chose to shew my judgment on the matter; and so I leave that decisive verdict to that unerring Spirit that is with you. You find he has operated on the souls of some thousands, as a favorer of, and contender for, the basest of mortals; such as Cain, Judas, Ahab, Esau, Ishmael, &c. &c., has armed them indignation against those who submit to the decrees of the Most High, and contend for election, particular redemption, free justification by faith in an imputed righteousness—for peace and pardon by faith in Christ's atonement—for final perseverance in the promised strength of the Lord—and a safe arrival in glory through everlasting love in Christ. I say, he has called such obedient subjects, children of the Devil, and the laws they adhere to, listening to Satan, and that such have a narrow, contracted spirit, and are opposed, contradicted, reprobated, and cast out. But those who are taught to fight against God's elect, are the only people possessed with the Holy Ghost; whereas the Holy Ghost does not contend for apostates, nor reprobate the obedient, but makes intercession for the saints according to the will of God (not contrary to it,) he leads into all truth, but teaches none to deny it.

You hear also, that thousands have been ensnared by this prisoner, and many finally deceived. But, will God pity and contend for traitors, when he comes to judge the

world in righteousness? Surely no; he will laugh at the calamity of the wicked, and mock when their fear cometh, Prov. i. 26. And though Christ, as a man, wept over Jerusalem, having natural affections as we have, to bear our griefs, yet, after the flesh, we know him so no more, 2 Cor. v. 16; for as God, he is clad with zeal as with a cloak, and the day of vengeance is in his heart, Isaiah lix. 17, and he will dash the children of the bond woman in pieces like a potter's vessel. Nor will the Holy Ghost favor them; for, such as contend for self-righteousness, sinless perfection, free-will, and human power, he will surely abhor: He shall not always strive with such, seeing they are children of the flesh, Gen. vi. 9; nor will this spirit of Universal Charity be found in any of the elect Angels; they say, It is time to reap the world—they will put in their sickle, and gather out the tares with cheerfulness, and bind them in bundles to burn, as you read—not one ever put up his sword, till commanded of God, when sent to execute vengeance on the wicked, 2 Sam. xxiv. 16. Nor will this spirit of Universal Charity be found in any of the redeemed of the Lord, even when filled with all the fulness of God, and fashioned like the glorious body of Christ. They will, in that day, say to every free-will monger, Lo, that is the man that took not God for his help, Psalm lii. 6; 7; and to every foolish virgin, Go and buy oil for yourselves; and will laugh at all who began to build at their own expense, because they had not wherewith to finish, Luke xiv. 30: Yea, when the decisive sentence is passed, and the irrevocable doom of millions forever fixed, they will acquiesce in it, and sing Hallelujah to it, Rev. xix. 1, 2, 3, 4; and when the wicked perish, there is shouting, Prov. xi. 10.

Therefore, Gentlemen of the jury, weigh well the matter; consider how many are, and have been deceived—how those established in predestination have been staggered for a time, after their first settlement—how those in lib-

erty have been falsely imprisoned for a time, and the Queen Royal herself staggered in the faith of her husband's constancy. I dismiss you therefore with this weighty and solemn charge, given by him that never errs: When the wicked and the righteous come together to judgment, you shall condemn the wicked to bring his wickedness upon his own head, but shall justify the righteous, to give him according to his righteousness, 1 Kings viii. 32. And further, I ask, whether you choose to bring in your personal verdicts, or that one should be speaker or foreman for all.

They answered, One shall speak for all.

Judge. Who shall speak for ye?

They answered, David the penitent.

Judge. Gentlemen, I dismiss you; and may he that sitteth among the congregation of the Gods be with you,—for you are, in these matters, in God's stead. I shall be on the judgment seat to-morrow, at 12 o'clock.

So the jury withdrew, in order to draw up their verdict.

THE JURY'S CONSULTATION.

Paul the Aged. The prisoner is altogether carnal; and the carnal mind is enmity against God; it is not subject to God's law, nor can be; and this he has shewed by fighting against his sovereignty; yea, he has wholly contradicted that doctrine, which I received as a revelation from heaven; therefore, as he has taught, and labored to maintain, another doctrine, in plain contradiction to mine, whether he be Universal Charity, or an Angel from heaven, I say let him be accursed, Gal. i. 8; yea, let him be anathema maranatha, 1 Cor. xvi. 22.

John the Divine. I agree with Paul in judgment; for, whosoever, transgresseth, and abideth not in the doctrine of Christ, hath not God, 2 John 9. In this the children of God are manifest, and the children of the Devil, 1 John iii.

Jude the Zealous. He has gone in the way of Cain, in persecuting the elect; he has ran eagerly after the error of Balaam, for the reward of human applause; and, as he has withstood the doctrines of the Lord, let him perish in the gainsaying of Korah, Jude 11.

Luke. I acquiesce with you, my holy brethren; the prisoner is one that has justified himself before men, but God knows the hypocrisy of his heart. He has gained much applause by errors; but the doctrine of free will, which is highly esteemed among men, is an abomination in the sight of God, Luke xvi. 15: And it is plain the chosen flock of God hate him, and his ways too; therefore, I say, woe unto him, for all men (but the saints) speak well of him; and so did their forefathers to the former of false prophets, Luke vi. 26.

Isaiah. I approve, brethren, of your judgment; let the potsherd strive with the potsherds of the earth, but woe to

the potsherd that strives with the potter, Isaiah xlv. 9.—God says, he hath opposed Israel my servant, Jacob, whom I have chosen, the seed of Abraham, my friend; and surely they that strive with Jacob, and the men of Israel, shall perish, Isaiah xli, 8, 11.

Mark. Well hath Isaiah prophesied of that hypocrite; he hath honored God at times with his lips, but his heart is far from him, as a Sovereign; however, in vain he worships God, for he has rebelled against God's laws, and taught for doctrines the commandments of men, Mark vii. 6, 7.

Job. I perfectly agree with my evangelical brother Isaiah, against the prisoner's striving with his Maker; I think he is condemned both by precept and precedent; for, whoever hardened himself against God, and prospered? Job ix. 4. If God gives quietness, who then can make trouble? Job xxxiv. 29, and if he shuts up, who can hinder him? Job xi. 10. God shuts up a man, and there is no opening, Job xii. 14; besides, he has spoken wickedly for God, and talked deceitfully for him, Job xiii. 7: Yea, he hath used the tongue of the crafty, Job xv. 5. Every saint ought to know his record is on high, Job xvi. 19; and, as he has fought against the secret records of eternity, let him know there is a judgment, Job xix. 29.

Jeremiah. Surely, the Lord never sent Universal Charity to make people trust in a lie; the Lord saith, Cast him off from the face of the earth, and let him die this year, for he hath taught rebellion against the Lord, Jeremiah xxviii. 15, 16.

Matthew. He is neither a steward, nor a shepherd; he only acts the part of a scullion—makes clean the outside of the cup and platter, but fights against the wedding garment; which plainly proves he never had that garment on himself—therefore cast him out, Mat. xxii. 12, 13.

Peter. I agree with you all. A man that preaches,

must speak as the oracles of God, 1 Pet. iv. 11; but he has brought in damnable heresies, 2 Peter ii. 1, therefore dispatch him, and let not his judgment linger.

David. You have all spoken agreeable to the laws of the Celestial Realm; and I say, set a wicked man over him; and let Satan stand at his right hand. When he shall be judged, let him be condemned; and when he cries mercy, my Lord Judge, let his prayer become sin, Psalm cix. 6, 7.

Moses. Whet God's glittering sword, and let his hand take hold on judgment; let him render vengeance to his enemies, and reward them that hate him, Deut. xxxii. 41.

The Jury, being all agreed to a man, came instantly into the court.

Judge. Gentlemen of the Jury, answer to your names. Paul the aged, one; John the divine, two; Peter the champion, three; Luke the beloved, four; Matthew the evangelist, five; Jude the zealous, six; Mark the apostle, seven; Isaiah the wonderful, eight; Jeremiah the laborious, nine; Job the patient, ten; Moses the meek, eleven; David the penitent, twelve.

You, gentlemen of the jury, being impannelled for our sovereign Lord the King, to serve in matters of life and death, have heard the trial of the prisoner at the bar, what say you? Is he guilty of the many crimes for which he stands here indicted or-not?

Foreman. He has not been kept back from presumptuous sins, therefore he is not innocent, nor upright, but guilty of the great transgression, Psalm xix. 13.

The Judge lifted up his eyes to heaven, and uttering a short prayer, concluded with these words: "Let my sentence come forth from thy presence," Psalm xvii. 2.

THE SENTENCE.

Judge. Mr. Universal Charity, a mongrel spirit, partly human, partly brutal, and partly infernal, thou hast for many years past covered thyself with the flesh and skin of many thousand free-willers, and mingled thyself with their souls, so as to deceive many of them, and teach them to deceive others; thou hast operated maliciously on them, taught them to fight against the Most High, and to withstand his firm decrees; hast taught them to oppose his loyal subjects in behalf of rebels, traitors, and apostates—yea, thou hast imprisoned falsely the Lord's freemen, and staggered their confidence, though not their foundation; thou hast injured the Lord's shepherds, and taught the sheep bad habits; thou hast turned the blind out of their way, and hast tried to undermine the building of Mercy;—thou hast here been tried fairly by the best of laws, and by a jury of the best of men, and hast been found guilty.

Universal Charity. Mercy, My Lord Judge.

Judge. Mercy is sovereign, and thou art cast for despising it; besides, the prayer of the wicked is an abomination.

Universal Charity. Transportation, my Lord Judge.

Judge. No, no, you would do as much mischief abroad as you have done here.—Therefore, "I, the Judge for the King of all Kings, commit Universal Charity, a false spirit, embodied in sinful flesh and blood, who has been assisted to deceive souls, in conjunction with brutal and corrupt affections, first, to the prison from whence he came, and to be guarded and kept in hold by every good soldier of Jesus Christ in the whole world; and that his rough garment be taken off from him, by way of degradation; and he not

suffered to deceive the poor souls of men any more. And when the last glorious day comes, which shall cover the earth with the knowledge of God, as the waters cover the sea, that then the prisoner be brought forth out of the prison, and be set in the full blaze of the glorious Sun of Righteousness, that every saint may see him, when he shall be discovered by the brightness of the Lord's rising, and shall be consumed by the breath of his lips: and then let the saints utter a parable over the rebellious, and say unto them that stand by:—Thus saith the Lord God, Set on a pot, set it on, and also pour water into it; gather the pieces thereof into it; the thighs and shoulders, and fill it with the bones: Make it boil well, and let them seethe the bones therein. Then say, Woe to the bloody city of Babylon, which he has built; and woe to the pot whose scum is therein, and whose scum is not gone out of it. Bring it out piece by piece, and let no lot fall upon it, Ezek. xxiv. 3, 4, 5, 6.—Let the prophets of God shout, saying, We have had death in the pot, 2 Kings iv. 40. Then put his bones together, and hang the Skeleton on the tree of knowledge of good and evil, where four ways meet, as a caution to all who turn to the right or to the left from truth; and as a warning to those on the broad way. And write the following inscription on his gibbet,—THIS IS THE FOUNDER OF TWO MYSTICAL BABYLONS. And there let him hang till mortality be swallowed up of life; then let the Skeleton and the gibbet be swallowed up with it, and never be found any more.—And then, oh then! may immortality and eternal life be all in all!"





